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A

Tryall of Faith,

OR THE

WOMAN OF CANAAN.

On *Math.* 15. 21, 22, 23, 24.

Together with the

Souls Sure *Anchor-hold*,

On *Heb.* 6. 19.

With the Wisdome of timely remembring our Creator,

On *Eccles.* 12. 1.

In Severall SERMONS, By *Timothy Armitage*, Late Minister of the Gospel in *Norwitch*.

LONDON, Printed by *M. S.* for *Henry Cripps*, at the first Shop in Popes-head-Alley, next *Lumbard*-street. 1661.

To the Christian Reader.

ALthough we have not fully perused these Sermons, yet being well acquainted with the worth of the Author, we doe (not without the desire of many) present these Notes to thy view. He was a man of a choice, humble, meek, and moderate spirit, of good natural endowments, heightned with no smal measure of Divine grace; of a sound judgement, yet could bear with those that erred not in the main; of a large affection, yet without affectation; of good Learning; but his Art was in Preaching to conceal his Art. His

Artis est celare artem.

Teaching was after the manner of Gods drawing a soul to Himself, viz. Fortiter & suaviter, *strongly and sweetly. His stile was even, plain, & full, and (as* Anianus *spake of* Chrysostome*) his speech was never elevated to the pomp of speaking, but alwayes accommodated to the profit of hearing. In brief, He was a faithful, experimental, powerful, and successful Labourer in the Gospel; for the Spirit of God breathed much on his heart and Ministry: His life also held pace with his Doctrine; for as his Doctrine was lively, so his life was doctrinal: He was beloved both of God and man. Our only grief is, we had such a Preacher whom*

Chrysostomus illud quasi peculiare custodit ac proprium, quod cum semper sollicitus sit, semper vigilans, & noxii stuporis inimicus, nusquam tamen ejus oratio in pompam elevatur dicentis; sed tota aptatur ad utilitatem audientis: est enim stilus ipse Ecclesiæ auribus accomodandus. *Sixt. Senens. Biblio. lib. 4. de Jo. Chrysost.*

whom now we have not: But in the midst of our sorrows for the loss of him we have refreshment, by enjoying the issues of his labour; and this book being his Benjamin, *which he did not live to finish, we humbly present unto you, in its native innocency, as it was midwived from his mouth by the finger of a ready Pen-man: Neither could we be so injurious to our departed Brother, or unjust unto you, as to diminish or add any thing thereunto; lest, instead of his endeavours, we should give forth our own conceptions. His intention was not to print them in paper, but to imprint them in the hearts of his Auditory. This Writing is like Milk in a Bottle, which though it wanteth the natural warmth of the Breast, yet being well digested, will afford wholsome nourishment and spiritual strength.*

Those

To the Christian Reader.

Those that did hear these Sermons delivered by a lively voice, cannot but rejoyce in hearing them eccho'd over by the rebound of the Press; in which if there be any faults, you are desired, by the sense of the neighbouring words, to correct them. Thus committing the success of these following pages (wherein the Author being dead yet speaketh) to the blessing of the Almighty, We rest

Your Servants in the Lord Christ,

W. B. T. A. J. R.

Several Sermons preached by Mr. *Timothy Armitage* upon *Matth.* 15. 21, 22, 23, 24, *Verses*, &c.

Verse 21. *Then Jesus went thence, and departed into the Coasts of* Tyre *and* Sidon:

22. *And behold, a woman of* Canaan *came out of the same coasts, and cryed unto him, saying, have mercy on me, O Lord, thou son of* David, *my daughter is greivously vexed with a Devil.*

23. *But he answered her not a word: And his Disciples came and be-*

 sought

sought him, saying, send her away, for she cryeth after us.

24. *But he answered, and said, I am not sent but to the lost sheep of the house of Israel,* &c.

SERMON I.

Vers. 21. YOu have a Relation of Christs departure from the parts of *Judea* near to *Jerusalem*; and his coming to the coasts of *Tyre* and *Sidon*, the uttermost part of the Land of *Canaan*.

Two great Wonders wrought by Christ.

And here is a Relation of two great *Wonders* wrought by Christ there: One was a spiritual wonder, a *wonderful faith* that Jesus Christ wrought in the heart of a poor woman, the *woman of Canaan*; it was a wonderful faith, therefore it is brought in with admiration in the 22. verse, and *BEHOLD, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David,* &c. Yea it was such a wonder, as made the Son of God to wonder at it in conclusion, and to say, *O woman, great is thy faith, be it unto thee even as thou wilt.*

1. Wonder.

2. Wonder.

The second *Wonder*, which was the effect of this wonderful faith, it was a *miraculous cure* that the Lord Jesus Christ wrought upon the daughter of this woman of *Canaan*, who was possessed with a Devil,

Devil, which Devil Christ cast out by speaking one word.

Now concerning the *faith* of this woman of *Canaan*; the *wonder* that was in it appears,

The wonder of this womans faith appears first;

First, In that it was a *woman*, the weaker vessel, and most subject to fears, yet her heart was raised to *believe*.

Secondly, Not only a woman, but a *Woman* of *Canaan*, a Canaanitish woman, one that was of the seed and posterity of that cursed Nation the *Canaanites*, that were a cursed Nation, and cast out, that room might be made for the Children of *Israel*; cast out of the Land, that room might be made for the Children of the Kingdome, and yet Christ meets with mighty faith in the heart of a woman that was a Canaanite, one that had not injoyed the means of Grace, one that had not injoyed the priviledges of the Jews.

But we shall open the Scripture, and give you a brief Anallysis of it, and lay a foundation for future discourse, for I shall but dwell upon the borders at this time.

And in the *faith* of this woman of *Canaan*.

First take notice of the *Declaration* of her faith, *ver.* 22.

The declaration of the womans faith.

Her faith was *declared*, first, by the *confession* she made of Christ, she made a full and excellent confession of Jesus Christ; *O Lord, thou son of David*, there is the confession of her faith: she doth acknowledge the *Lordship* of Christ, she doth acknowledge him to be *Lord of all*, infinite in power, able to do what he pleases, yea to command the Devil out of her daughter, for she came to him for that end; there is a confession of

the Divinity of Christ, and of his infinite power.

Secondly, She doth *acknowledge* him as the *Messias*, not only as the Lord of all, but as the *Messias*, Christ the Saviour, him that was to come to *redeem* his people, and to be a light to enlighten the *Gentiles*, and therefore she calls him the *Son of David*; Oh Lord, *thou Son of David*, have mercy on me, *&c.* where she doth acknowledge him to be the *Messias* that was promised to come out of the loins of *David*.

Thirdly, There is a declaration of her faith by her *prayer* she poures out before the Lord; her prayer was an effect of her faith, she calls upon him with a great deal of earnestnes; and her petition was, that Christ would cast out the unclean spirit that had taken possession of her daughter, therefore she spread it before the Lord, *My daughter is grievously vexed with a Devil.*

The Argument this woman useth to move Christ.

And the Argument she uses to move Christ (besides her own necessity and the misery of her child) it was his own *free-grace and mercy*: *Have mercy upon me, O Lord, thou Son of David; my daughter is grievously vexed with a Devil.*

Have mercy upon me; the affliction of her child was upon her; she does not say, have mercy upon my child, but upon *me*; and she pleads mercy and free-grace, have *mercy* upon *me*, not her own worthiness; no, but have *mercy* upon me.

Secondly, We have the *tryal* of her faith; her faith is tryed three several times, and three several wayes the Lord Christ doth try her faith, that so it may appear more shining.

First,

First, Christ doth try her faith by *keeping silent*, giving her no answer; she cries aloud, *Lord have mercy on me*, but Christ doth not so much as open his lips to give her any incouragement, but he is silent; and that was a mighty tryall, that when she should cry so loud, that Christ should say nothing to her, it was a mighty tryall to this womans faith. *How Christ tryed the womans faith.*

Secondly, Christ tryes her faith by *giving of her a seeming denial*, in the 24. verse, He answered and said, *I am not sent but to the lost sheep of the house of Israel*; as if he should say, it is beside my arrant to have any thing to do with this woman of *Canaan*, I am sent to the *Jews* in the first place; it was a seeming denial of Christ.

And it was the greater tryall, because Christ did not only seem to deny her request, but to deny the request of the Disciples, for in the 23. ver. *The Disciples of Christ came and besought him*: Oh this was a tryal of her faith; she might have said, I have cryed, and there is no hope, and the Disciples they have besought him for me; but Christ doth not answer, but deny her request, and deny the Disciples request, what hope was left then?

Thirdly, The faith of this woman is tried in the 26. verse, where Christ doth *object* to her, *her own unworthiness and unfitness that* he should have any thing to do with her; *he answered and said, it is not meet that* I *should cast the childrens bread to dogs*: And oh! what a tryall of faith was this? Christ doth not only deny her, but seems to upbraid her with her unworthiness; she was of the Nation of the Canaanites, and they were of the

Jews accounted as Dogs; they were cast out, and were without the Covenant, and without God in the world; *it is not meet*, said Christ, I cannot do it, *to take the childrens bread, and give it to dogs*; this was a mighty tryal.

The behaviour of this woman of Canaan *under her tryals.*

Now in the third place let us consider the behaviour of this woman under these tryals, how did her faith bear up under these tryals? That is declared unto us,

First of all; when Christ gives her no answer, yet still she continues crying after him; there is the behaviour of this womans faith under that tryal. Though Christ give her no answer, she gives not over her request; though Christ was silent and would not open his mouth to give her one word, yet she continues crying, the Disciples say as much, *Lord send her away*, say they, *for she crieth.*

Secondly, And for her deportment under her *second tryal*; she came and *worshipped*, and said, *Lord help*; and so she continues still in duty, and is found waiting upon the Lord in an humble posture, she falls down and worships, she worships Christ and continues in prayer, *Lord help.*

Thirdly, The behaviour of this woman under the *third tryal* she meets withall is in the 27. vers. and she said, *Truth Lord, yet the dogs eat of the crumbs which fall from their Masters table.* When Christ tells her, that he must not take the childrens bread and cast it to dogs, see how her faith now works, and though this seem the greatest discouragement, yet her faith doth make an excellent improvement of it, and from this discouragement her faith takes rice and waketh stronger and

stronger;

ſtronger ; *Truth Lord, yet the dogs eat of the crumbs that fall from their Maſters table* ; ſhe grants all that Chriſt ſaid , ſhe grants the propoſition and application of it, ſhe grants that ſhe was no better then a dog , and yet her faith makes an improvement of that which ſeems to be the greateſt diſcouragement, ſhe fetcheth an argument from thence, if I be a dog let me have the crumbs, if a dog, *thy dog*, and I will not away from thy feet, but let me have crumbs that fall from the childrens table. So you have the carriage of this woman under her ſeveral tryals.

Fourthly , You have the victory of her faith in the 28. verſe ; *O woman, great is thy faith, be it unto thee as thou wilt ; and her daughter was made whole.* *The victory of the woman's faith.*

The heart of Chriſt ſeems to be taken mightily with the faith of this woman; and therefore Chriſt ſtands and wonders , that there ſhould be ſuch a faith in a Canaaniticiſh woman : *O woman, great is thy faith, be it unto thee even as thou wilt* : I do not only grant the mercy thou askeſt , but even what thou wilt ; thou haſt overcome me with thy faith, *Be it unto thee as thou wilt ; and her daughter was made whole that hour :* So that you ſee the hiſtory of this woman of *Canaan* opened to you : I ſhall not enter into it now, but (as I ſaid before) dwell upon the borders of it.

And at this time I ſhall conſider what is written in the 21. verſe ; *Jeſus went thence and departed into the coaſt of Tyre and Sidon.* *21. Verſe ſpoken to : three things to be conſidered.*

1. We ſhall conſider from whence Chriſt went when he came into theſe parts.

2. And what was the occasion of Christs going away.

3. And then consider what this place was that Christ came to, where Christ wrought this wonder, this miracle.

1. He went from thence, from the parts of *Judea*, which were near to *Jerusalem*; for in the beginning of the Chapter you read, that Christ was there in some place, where many of the Scribes from *Jerusalem* came to him, as in the first verse.

2. What was the occasion of Christs departure from these parts of *Judea* that were near to *Jerusalem*? Why did Christ leave these parts, and leave that people? The occasion is intimated, because they opposed Christ, they cavelled against him; against the person of Christ, against the truths of Christ, against the disciples of Christ, and against the way of Christ; the Scribes and Pharisees were filled with enmity against Christ, and the way of Christ, and therefore Christ departs from them, and goes into the coast of *Tyre* and *Sidon*.

But more particularly, that which was the cause of Christs removing from this people; it was because they set up their own traditions; they set up their own inventions, and made them equal with the Command of God; nay, they made their own inventions and traditions above the Commandement of God, which was a mighty provocation to Jesus Christ; if you read the beginning of the Chapter, you shall see how they set up their own rules above Gods Rules, which is a provocation to Christ, and he will not bear with such; you may read the second and third verses, and so to the end of the seventh verse.

In

In vain (sayes Christ) *do you worship me, teaching for doctrine the commandements of men.*

So that the occasion of Christs removing from these parts of *Judea* which were near to *Jerusalem*, was the exalting their own traditions, and making them equall with Gods Commandements.

It affords something to us for our instruction, which is this,

That when a people, or any soul, shall exalt their own traditions, their own inventions, and make them equal, or set them above the Commandements and Rules that Christ hath given his people to walk by, Christ will not afford his presence to such a people, Christ will certainly depart from such a soul, or people.

Proposition or Doctrine.

For the truth is; there is little hope that there should be any good done by such a people, when they decline the Rule, and set up something of their own, there is little hope that the word of Christ should do good among such a people. Therefore Christ will withdraw from them, as he did from these Scribes and Pharisees; and so will Christ withdraw his special presence from a people that shall set up their own inventions. For it is a mighty provocation to Christ.

First of all, when a people shall exalt their own inventions above the Rule that Christ hath given his people to walk by; the minds of such a people are blinded and darkened, and their hearts are hardened against the Truths of God; therefore there is little hope of such a people: I say;

mens

mens own inventions thus exalted and lift up above Gods Rule, it blinds the mind, and hardens the heart against Christ and the things of Christ; it is a making to a mans self a graven Image: Whatsoever a man shall bring in of his own, as a rule to walk by, and to worship by, he makes that an image to himself; now they that make graven Images are like to them, sayes the Psalmist, *They have eyes and see not*; God gives them up to blindness; declining Gods Rule, and Christs Institution, it will blind them and harden them against the Truths of Christ.

Secondly, When as men shall exalt their own inventions, the heart is so filled with them, that there is no room for Christ, and for the most part there is in such a soul a kind of loathing the Truths of Christ. Whereever you find mens inventions exalted, there you shall find a kind of loathing, in such a soul, of the pure and sincere truths of the Gospel, the bread of life is no longer sweet with them, and the water of life hath no relish with them; and when it comes to this, Christ will not stay, but withdraws his spiritual presence from them, as he did his bodily presence from the Scribes and Pharisees.

Thirdly, Christ will withdraw from such a people, because for the most part they are desperate enemies and persecutors of Christ, and of his People, and of his Truths: So it was with the Scribes and Pharisees, Christ had not such enemies in all the world as they were, because they were most zealous for their own inventions, they declined the Rule, and set up their own rule, and therefore they prove desperate enemies to Christ. *Paul* makes an acknowledgement

of

of it when Christ came to open his eyes, and doth tell you, that that was the cause of his driving on that trade of persecuting the Saints with so much earnestness, because he was so zealous for the traditions of men; in *Phil.* 3. 6. You may see there what he sayes was the cause of his persecuting the Saints: *Concerning zeal, persecuting the Church, touching the righteousness which is in the law blameless:* And so in *Gal.* 1. 13, 14. *For ye have heard of my conversation in time past in the Jews Religion, how that beyond measure I persecuted the Church of God and wasted it.* Ver. 14. *And profited in the Jews religion above many my equals in mine own nation, being more zealous of the traditions of my fathers:* The zeal which he had for the traditions of men was that which carried him on to persecute the Christians with so much violence; and many times it is so, that they which do most exalt their own traditions, they become very zealous in persecuting the Saints and Truths of Christ, for it is natural for a man to become zealous for that which is his own; that which is of the flesh, that which is a kin to the flesh, the flesh will be zealous for: Now all traditions they are born of the flesh, they are the off-spring of mans own brain, and therefore upon that account men are many times very zealous for them to the persecuting of the Saints of God. Now upon this account the Lord Christ will not afford his presence with such as lay aside his Rule, for they many times prove the greatest persecuters of Christ and his people.

Fourthly, Christ will not continue and afford his presence with such a people, as set up their own

inventions

inventions and traditions in the place of Gods Rule, because they do arrogate that to themselves which is Christs due; he is the great Prophet, and given to instruct his people, to make known the way of life and salvation, and it belongs to Christ to give a rule for his people to walk by: And therefore when men shall set up their rule in the place of Christs Rule; what do they but take the place of Christ, the office of Christ, and turn Christ out of his office, and set themselves in Christs chair. Now this is a great provocation to Christ, and that which Christ will not endure, but depart from such a people.

Fifthly, They that do exalt their own inventions and traditions in the place of Christs Rule, for the most part they place their righteousness in those very traditions of their own; which is a great provocation unto Christ; for you may observe this in the Pharisees, they that were so zealous for their own inventions, and would not submit to the Rule of Christ, they would not submit to the Righteousness of Christ, but they placed their righteousness in their traditions, in their inventions; a kind of volluntary humility they had, and willingly submitted to their traditions, and by so doing did overturn the righteousness of Christ, placing their righteousness in their own observations; it was that which made them not to submit to the righteousness of God. Let a man do never so much, let him walk never so strictly, let him set up the straitest rule to himself to walk by, though a man do never so much, though he afflict his body never so much, if this tend to draw off the soul from the righteousness of Christ, that a man

should

ſhould look upon this as his commendation before God, and place this in the room of Chriſts righteouſneſs, as all do that ſet up their own traditions, they do greatly provoke the Lord Chriſt, and looſe all they do; though men could walk as exactly as the very Angels, yet if that exactneſs ſhould draw them to place any truſt, any confidence in their obſervations and humility, they looſe all their labour; for Chriſt tells his Diſciples in *Matth.* 5. 20. *That except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, you ſhall in no wiſe enter into the kingdome of heaven:* Except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees: they went a great way in ſelf righteouſneſs, they walked very ſtrictly and very preciſely; ah but you muſt have another kind of righteouſneſs, a righteouſneſs that muſt be beyond theirs; they placed their righteouſneſs in their doings, in their obſervations and inventions; but except your righteouſneſs exceed theirs, you ſhall in no wiſe enter into the Kingdome of Heaven.

The Devil he will allow men to go a great way in ſuch paths of ſelf-righteouſneſs, to do a great deal, to ſuffer a great deal, to carry it very humbly, and very ſtrictly, and ſeem to be the moſt mortified men living; if the Devil can but draw them off from Chriſts righteouſneſs thereby, and place their righteouſneſs in this, he care not how far they go; for the Devil knows that this will never mortifie the deeds of the fleſh, whatſoever is of mans ſetting up will never mortifie the deeds of the fleſh; but as I ſaid before, men may live very ſtrictly, faſt and pray, and yet be far from mortifying

ing the deeds of the flesh; it may be so far from mortifying the deeds of the flesh, that it may strengthen the flesh and corruption, get strength while men seem to walk in such a way of seeming mortification; yea the strength of the body may be spent in seeming mortification, and the corruption unmortified.

Application But to reflect a little by way of Application.

Oh that this might be a warning piece to us to take heed that we do not exalt any thing of man in the room of Christ; take heed we do not exalt our rule above Christs Rule, that we do not form rules to our selves to walk by, and to worship by, and decline the Rule, and Institutions, and Ordinances of Christ.

Two sorts of people that exalt their rule above Christs Rule.

There are two sorts of people that are and will be found guilty of this, who shall not injoy the presence of the Lord, for Christ will depart from such a people.

First, Such as set up outward formes of their own in opposition to Christs Form; there have been such a generation of men in this Land, and still there are, who hath such Idols in their hearts, who set up their form above Christs Form; Christ hath left a Rule, and Christ hath given his Form, and his Institutions, which must be observed till his coming; but now when men shall bring in their own inventions and traditions, their own superstitious ceremonies into the worship of Christ, which Christ hath not commanded, this is a great provocation to the Lord, and such a people cannot injoy the spiritual presence of Christ; for saith Christ, *Go teach, and observe what I have commanded*

ed you, and loe I am with you to the end of the world. So long as a people cleave to Christs Institutions, so long they are under the Promise of Christ, but they that shall go from this are not under the Promise of Christ.

2. And then again there are those that will be found setting up something of their own in the stead of Christs Rule, while they pretend that they have another rule then the Word to walk by; the other is more gross and carnal, but this more spiritually wicked. I say, when men shall pretend to have another rule to walk by, that they have the Spirit of the Lord to be their rule to teach them, and they shall not look to the rule of the Scripture, not look to any rule without them; truly both these sorts of men will be found to set up their own rule above Christs Rule: And oh how dangerous is it? and as I said before, so again, and oh that it might be remembred! It is a pulling Christ out of his Throne; for men to decline his Rule, the rule of his Word, which he hath given them to walk by, and decline his Ordinances, and pretend to walk by a rule that is within them, truly they exalt something of their own above Christ; and let it be remembred what the Lord threatens to such as will not hear the great Prophet, *Deut.* 18. 15. and 19. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.* V. 19. *And it shall come to passe, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.* He that will not take the rule from Christs mouth, he that will not walk by that rule that Christ hath left in his Word

Second sort of people that exalt their rule above Christs Rule.

Word to walk by, but shall take another rule though the pretence be never so high and spiritual, the Lord hath said that such a soul shall be cut off; the Lord will not afford his presence, Christ will not continue his presence with such a people as shall exalt any invention above Christs Rule, the rule of the Word.

Object. But it may be that they will say, *They do not exalt any thing of their own, we are mistaken of that no, it is only the Spirit of Christ that they exalt: it is the Spirit of Christ that is their rule to walk by, and they are not bound to attend to any rule whatsoever that is without them; but to walk by the rule of the Spirit of God that is within them.*

Answ. To whom, I say, it is a great mistake, that the Spirit of the Lord in us should be a rule for us to walk by; the Spirit is not the rule, the Spirit is given to open the rule, the Spirit is given to shine upon the rule, to declare the rule, but the Spirit of the Lord is not the rule. It is true indeed, we cannot know the rule, at least in the spiritual nature of it, till the Spirit of the Lord doth open it as a man cannot see what time of day it is by the Sun-dyall till the Sun shine upon it; ah but the Dyall is the rule: And so it is a great mistake while men think that the Spirit is the rule, when as the Word of the Lord is the rule, *to the Law and to the testimony, if any man walk not according to this rule.* And so Christ tells his Disciples that the Spirit is not given to manifest and discover any new thing, but what Christ hath laid down in his Word: look into *John* 16. 13. *Howbeit when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself but*

but whatsoever he shall hear, that shall he speak, and he will shew you things to come. Mark how clear it is, that the Spirit is not given to discover any thing that is beside the rule that Christ hath left; he shall guide you into truth; ah but how? he shall lead you to the rule and guide you into truth, for he shall not speak of himself, but what Christ hath spoken, and what is written in the Word of the Lord; and the Spirit is given to speak it with power, and life, and efficacy; *He shall take of mine and shew it to you*, no new thing, but what is mine; my Truth, my Gospel; he shall take of mine and shew it to you.

Object. But you will say, *If the Spirit of the Lord be in me, surely the Spirit need no rule to walk by; but the Spirit of the Lord is in all the Saints, what need have they of any other rule?*

Answ. I answer: The Spirit needs no rule, ah but the Lord saw that we needed a rule to walk by, we were apt to be deceived, to call darkness light, and light darkness; the Lord saw we had need of a rule, and that rule is the Word of the Lord, which is given us as our rule, and no other rule but only the Word of the Lord: And therefore be not deceived upon any pretence whatsoever; take heed you be not drawn off from the Institutions of Christ, from the Word of Christ, the rule that Christ hath left all his people to walk by, for if you be, you will exalt something of your own, something that you will place your Righteousness in; and oh how provoking is that to Christ? for a people that do so, they cannot and shall not injoy the spiritual presence of Christ; such as forsake Christs Rule, and set up their own rule that Christ

never made a rule, they shall not injoy the presence of Christ, no more then Christ afforded his presence with the Scribes and Pharisees.

And therefore doe but wait upon the Lord, cleave to the Lord, and hold fast his Rule, and you shall see that the Lord will make it evident to all the world, that he hath left them, though they are never so seemingly high and spiritual, yet it will appear, that such as forsake him, Christ will forsake them, they are left of Christ in their judgements already, and wait upon the Lord, and you shall see that the Lord will leave them to corrupt themselves by a corrupt conversation; for what way of Christ will not men only forsake, but blaspheme? and what sins so great will not such a man, as leaves the rule, be drawn to the commission of? For if the Word be not the rule, but a strong impulse of Spirit, what impulses may not a man have? he may have the strongest impulse to the greatest evil whatsoever; if the Lord hath not yet left, yet he will leave such a people to the commission of great evil: As I remember the history of some of the low Countries, they had such a pretence, that the Word was not to be their rule, but they were led by the impulse of the Spirit of God; and I remember in that history it is recorded, that many grievous wickednesses they did commit; they came to marry many wives, and one of the chief of them cuts off one of his wives heads. And another upon a time, he calls his kindred together, and he in the presence of them all takes away the life of one of his brethren, and said, *now the will of the Lord is done*: And what wickednes is it that men may not fall into by a strong impulse?

But

But so much for that.

I will give you but one hint more in that 21. v. *Jesus went into the coasts of Tyre and Sidon:* You see from whence Christ came, which was from the parts of *Judea*; and the occasion of Christs departure, because they rejected his Word. But whether came Christ? He departed into the coast of *Tyre* and *Sidon*. A word or two of that, and so conclude; *The coasts of Tyre and Sidon.* *Third thing laid down; which is the place Christ came unto.*

First, They were the uttermost parts of the Land of *Canaan.*

Secondly, It was a very *dark place*, a place full of darknesse and ignorance; a people that were mixed with the heathen, and had learned their sinful customes; and yet the Lord Christ when he goes from *Jerusalem*, he goes into the parts of *Tyre* and *Sidon.*

Briefly observe this: The *faithfulnes* of Christ in his Fathers work, and the *love* of Christ to the souls of men: *Tyre* a hundred miles from *Jerusalem*, and yet Christ undertook this journey. Oh the faithfulnes of Christ in his Fathers work! he spares no labour, no travel from place to place, from City to City, to the uttermost parts of the Land, and all was to do his Fathers work: Oh the faithfulnes of Christ! *Observation.*

And take notice of the *love* of Christ to the souls of men; it was in compassion to a poor *woman* of *Canaan* that Christ took this journey, she was known to the Lord before, and in compassion to do her soul good, and to release her daughter that was possest with a Devil, Christ takes this journey. See the *love* of Christ to the souls of poor creatures. Christ knew the worth of a soul, *The love of Christ to the souls of men.*

the preciousnesse of a soul: what would it advantage a man to gain the whole world and loose his soul? Why in compassion to this womans soul Christ takes this great journey.

Application And by way of Application: Oh that we might learn of Christ to be *faithful* in that work which the Lord hath committed to us; and to expresse more *love* to our own souls and the souls of others. What a great way did Christ go to doe good to one soul? if there be but one woman of *Canaan*, if but one woman of *Samaria*, for Christ to preach to, he takes that occasion. Whatever work the Lord puts into our hand, in the service of our generation, and for compassion to souls, look to Christ, he thought no labour too much to do good to the soul of one woman.

Observation, that God hath some in every place. Secondly, This was a very dark place, the darknesse of ignorance and sin did abound in these parts, in the coasts of *Tyre* and *Sidon*, and yet when Christ goes from *Jerusalem*, he departs into these coasts. You see the Lord hath some in every place; no place so dark and sinful, but there may be some that may belong to the Lord, and where there are any that do belong to the Lord in any part of the world, though never so dark, yet the Lord will send from heaven and visit them; if but one poor Canaanitish woman that belongs to the Lord, Christ will take care of that woman; he comes into these dark places, that so he might make known the light of the Gospel, that this poor woman might believe, where there are any that belong to the Lord, the Lord will find some way to find them out, he will visit them with the discoveries of his Grace and Love,

by

by the declaration of the Gospel of Christ.

And oh that we might observe the wonderful dispensations of the grace of the Gospel, that he should carry it into the dark corners, that Christ should leave *Jerusalem* and carry the Word of Grace into the dark places; that the Lord should make choice of most unlikely places, places most destitute of the Gospel; oh the wonderful dispensation of the Lord! nay, that the Lord should there make some poor creatures eminent in grace; this is another wonder, that the Lord should bring in some out of the dark corners, and make them most eminent in Grace, make them patternes of faith, as this woman of *Canaan* was; here was faith in this woman that made the soul of Christ to wonder: Now what a wonderful dispensation is this and discovery of the free Grace of God? That all is of God, nothing in man, nothing in the meanes without his blessing, that he should make some to believe in the dark places, yea not only to believe, but with such an admirable faith as this woman; that he should make them that were at the greatest distance to be most nigh, and the greatest sinners the excellentest Saints: Oh the freeness of Gods Grace in his dispensations!

This should teach us to put on bowels of mercy towards sinners, towards them that are in the dark places of the world. All Christians that are in the world, that hath received the light of Christ, should be filled with compassion towards them that sit in darkness; if we dwell near *Jerusalem*, we should pitty them that dwell in the coasts of *Tyre* and *Sidon*; and if we can do nothing, pray that the Lord would send forth labourers into his har-

veſt, to ſend ſome into the coaſts of *Tyre* and *Sidon*. Oh pray that the Lord would ſend forth labourers into his harveſt, that there may be ſome called out there that may be ſtrong in faith, and excellent in holineſs; nay, they that may be brought in out of ſuch places, they may go far beyond them that dwell nigh *Jeruſalem*, out-ſtrip them in faith and holineſs; ſeeing the Lord may have ſuch a people in dark places, as he had here a precious ſoul, the *woman of Canaan*, let us pitty them that are in darkneſs, and pray that the Lord would ſend forth his light to them.

Matth.

Matth. 15. 22.

And behold, a woman of Canaan *came out of the ſame coaſts, and cryed unto him, ſaying, have mercy on me, O Lord, thou ſon of* David, *my daughter is grievouſly vexed with a Devil.*

SERMON II.

Behold, a woman came out of the ſame coaſts. The Evangeliſt *Mark* does take notice, that when Chriſt came into theſe coaſts of *Tyre* and *Sidon* he entred into a private houſe, and would have hid himſelf there, *Mark* 7. 24, 25. And *from thence he aroſe and went into the borders of Tyre and Sidon, and entred into an houſe, and would have no man know it; but he could not be hid:* For this woman of *Canaan* comes and finds him out, and falls down and worſhips him.

So then we may observe this briefly:

Observation. *That where there is a seed of faith in any soul, where the work of faith is begun, it will find out Christ whereever he is.*

This woman had a seed of faith, she heares of Christ, and though Christ goes about to hide himself, he could not be hid. Whereever faith is begun in any soul, it will find out Christ, never rest till it find out Christ, it will come to him whereever he is: Christ cannot alwayes be hid to the eye of faith; *Where the body is, there will the Eagles be gathered together*, saith Christ: The Eagles will find out the dead body, though it be never so remote, though it lay in a secret cave of the earth, and so where there is faith, the soul will find out Christ, Christ cannot alwayes lie hid from the soul.

For the eye of faith it hath some resemblance like the eye of God: There is nothing can be hid from the eye of God, *Psal.* 139. 7, 8, 9. *Neither shall I go from thy presence; if I go to heaven thou art there, and if I make my bed in hell thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea, thou art there.* And so the eye of faith hath resemblance to the eye of God, though indeed the eye of faith cannot alwayes see God, yet where there is faith the soul will be pursuing after God and Christ: *My soul followeth hard after God*, sayes *David*, *Psal.* 63. 8. *David* had faith, and his soul pressed after God, made hard after God: Faith will follow Christ whereever he is, if in heaven, faith will follow him there, if he go down to hell, even in dark dispensations, faith will follow him there,

if

if he flie to the uttermoſt parts of the earth, and ſeem to be at a great diſtance, faith will follow him there: Chriſt cannot be hid alwayes from the eye of Faith, it will follow him when he hides himſelf, as the Spouſe in the *Canticles*, when Chriſt hid himſelf from her, yet ſhe follows him, and ſeeks him at home and abroad, and leaves no place unſought, and ſhe never gives over till ſhe finds him, ſeeks till ſhe finds, and at laſt ſhe found him whom her ſoul loveth.

Nay, I may ſay, faith will ſee ſomething of Chriſt whereever he is, not only follow after him, but ſee ſome glimpſe of him whereever he is, though he go down into hell, the ſoul will ſee ſomething of Chriſt in ſuch a dark diſpenſation; in the hardeſt ſaying of Chriſt faith will find ſomething of Chriſt, as the Lord calls this woman a *dog*, and yet ſhe finds out ſomething of Chriſt.

Application

And therefore to apply this, briefly.

Firſt, Brethren: O that we might take this woman for our pattern, to follow after Chriſt, and find him out, when he hides himſelf: You that walk in darkneſs and ſee no light, oh that you would look upon this woman, and make her your pattern: Chriſt hid himſelf from her; ah, but ſhe finds him out, and Chriſt could not be hid: One would have thought it had been a bold part of this woman, when Chriſt retired himſelf into a private houſe, that ſhe ſhould find him out and preſs in upon him; ah, but the Lord did not reprove her for her boldneſs, it pleaſed Chriſt well enough. And oh that we might ſeek after Chriſt, and preſſe in upon Chriſt, even then when Jeſus Chriſt

ſeems

seems to hide himself that he might not be found !

Incouragement to seek Christ.

And for your incouragement, does Christ seem to be hid from you as from this woman of *Canaan* ? never leave till you find him, go where he is, wait upon him in an Ordinance, look to him in a promise, and press in upon him ; and let me say for your incouragement, Jesus Christ doth not hide himself from you that you might never find him ; no, the end of Christs hiding himself is, that you might seek him, that you may seek him earnestly, diligently, as the *Wise men* did : Christ did not hide himself from this woman, with an intent she should not find him ; no, if Christ had intended that, Christ would never have come into those coasts, and therefore his intent was not that she might not have found him, he might have gone into the wilderness, and gone where she might never have heard of him ; no, that she might seek him, and exercise faith, and presse in upon him. And oh that this might give incouragement to you poor souls, who are looking after Christ, who hath hid himself from you : O consider, that if Jesus Christ had intended so to hide himself as you should never find him, Christ would never have come upon your coasts, Christ would have gone some where else, he would never have come so nigh to you as he hath done, he would never have come so nigh to your souls, and never have drawn nigh to you in such a word of grace and promise ; no, he hides himself that you might seek him, and not with an intent you might not find him.

Secondly, consider what an ingagement this doth lay upon all our souls, this example of the woman of *Canaan* in finding out Christ, and pressing

ſing in upon Chriſt, when ſhe had no invitation: Oh what an ingagement is this for our ſouls to believe in Chriſt? What an ingagement to come to Chriſt, to come in faith? ſeeing Jeſus Chriſt doth not hide himſelf in a private houſe as he did then, no, Chriſt he draws nigh to us, and ſtands, as it were, upon the houſe top. Wiſdome ſtands in the open ſtreet, and there ſhe cries and makes proclamation, *O ye fools, how long will you love folly? ye ſimple ones, how long will you love ſimplicity?* So then if ſhe came to Chriſt when Chriſt hid himſelf, what an ingagement have we to come to Chriſt when Chriſt ſtands upon the houſe top? If ſhe preſs'd in to Chriſt when ſhe had no invitation, O what an ingagement lies upon us in the day of grace to come to Chriſt? We have many a word of incouragement; He ſayes, *Look to me and be you ſaved:* And he ſayes, *Behold me, to a nation that was not called by his name.* O the gracious invitations that we hear from Chriſt from day to day! Chriſt ſets the door of Grace wide open; let him come, and whoever will let him come; and he doth ingage, that whoſoever comes ſhall not be ſhut out, ſhall not find the door of Grace ſhut againſt him; whoever comes to Chriſt by faith ſhall find that all their ſins and iniquities ſhall not ſhut the door againſt them: And therefore, to conclude this, if this woman came when ſhe had no invitation to come, O what an ingagement is it for us to come to Chriſt, now Chriſt ſtands ſo as he may be ſeen afar off? O that God would perſwade the heart of ſome poor ſinner to come to Chriſt by faith! But to paſſe by this.

We

Who this woman was that came to Christ.

We shall now consider who this woman was, *A woman of Canaan came.*

First, Described first, by *a woman*; a woman is the weaker vessel, more weak ordinarily then men; stronger passions, greater fears, subject to doubts; and yet here is a woman: *Behold, a woman came.*

Secondly, She is described to be a *Canaanite*, a woman of *Canaan*, she was of the stock of the *Canaanites*, a cursed Nation, cast out of the Land for their abominations, and their Land given to *Israel* for a possession; and yet this woman, though a *Canaanite*, comes to Christ.

Thirdly, She being a *Canaanite*, it follows, that before the Lord revealed himself to her, she was a *very sinful* woman; so the rest of the *Canaanites* were, not only vile in respect of kindred, but vile in respect of actual transgression; and yet *behold, this woman of Canaan here coming to Christ.*

So then the Doctrine is this:

Doctrine. *That the Lord many times is pleased to make choice of the most weak, and the most unworthy, and the most sinfull, and causeth them to come to Jesus Christ.* She was a woman, there is her *weakness*; a *Canaanite*, there is her *unworthiness*; *sinful* in respect of actual transgression, even as the rest of the *Canaanites.*

We shall clear this Point to you from the Word of God, and give you Instances that the Lord makes choise many times of the weakest and unworthiest, and win upon their hearts, and cause them to believe in Christ;

First

First of all for Gods chusing those that are *weak*, and bringing home such to Christ, it will appear that God many times chuseth the weakest.

Weak in respect of { Estate. Parts. Age. Sex.

To clear these, first, Such as are *weak* in *estate*, poor, such as are mean in estate, for the most part the Lord makes choice of such: *Go and tell John* (saith Christ, *Matth.* 11.) *that which you have heard and seen, unto the poor is the Gospel preached, and the poor receive the Gospel:* And in *James* 2. *Hearken my beloved brethren, hath not God chosen the poor of this world to be rich in faith, and heires of the Kingdom?* Some rich, some of great estates are chosen; but for the most part the vein of Gods election runs thorough the loins of those that are poor. *Weak in estate many times chosen.*

Secondly, *Weak in parts*: If you consider such as are weak in parts and gifts, that have no great natural parts and gifts, God many times, nay, for the most part makes choice of such, 1 *Cor.* 1. 26, 27. *For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty.* *Weak in parts many times chosen.*

Thirdly, If we consider those that are weak in respect of *age*; young men, the Lord many times makes choice of *young men*, bringing them in, and revealing *Weak in age many times chosen.*

revealing more of himself to them then he doth to old men; youth is weak, young men are weak, though not in natural strength, yet in morral strength; for youth is accompanied with strong passions and lusts that weaken the mind and understanding; young men for the most part are most rash and inconsiderate. Arguments of weakness: Young *Rehoboam*, his young Counsel, what rash judgement did they give to their King, that cost him his life? And young men are most apt to be lifted up with pride, and therefore saith the Apostle, *A Bishop must not be a novice:* and yet many times, notwithstanding young men are accompanied with so many weaknesses, yet the Lord is pleased to make choice of them: There are many Instances of it, that the Lord hath made choice of young men, and brought in young men: He made choice of *Samuel* when he was very young, he ministred before the Lord; God spake to him, and gave out visions to him concerning *Elie's house*, when he was a child: And so if you look upon all the Kings of *Judah*, you shall find none more zealous for God then *Josiah* was; *Josiah* was brought home to God when he was a young man, 2 *Chron.* 34. *In the eight year of his reign he made a great reformation*; and then he was but sixteen years old, and yet he expresst more zeal for God then all the Kings.

And so among *Job's* friends God speaks best of *Elihu* the young man; and of all the Evangelists none like to *Timothy*, he was trained up, and had *known the Scriptures from a child*; Nay you shall find, that the very *children* did follow Christ when Christ came into the *Temple*, *Matth.* 21. 15. and cryed

cryed *Hosanna* to the Son of *David*: the Scribes and Pharisees they were offended when they heard the children cry *Hosanna to the son of David*; he did perfect his praise out of the mouths of babes and sucklings, the children cryed *Hosanna* to the Son of God; so that weak in respect of age the Lord many times makes choice of.

Weak in respect of sex many times chosen.

Fourthly, Weak in respect of sex, and that is a woman, she is called the weaker vessel, and yet he many times reveals himself to women, and unto women sooner then men. This woman of *Canaan* is the first that comes to Christ in all these coasts; we read of no man that came to Christ: and so the *woman of Samaria*, *John* 4. she was the first of all that City that was converted to Christ; Christ first speaks to her, and draws her heart to believe on him, and then she runs to the City and calls all her friends. And so in *Luke* 8. 2. you read of divers women that followed Christ, there were divers weak women followed after Christ, and did minister to him. And so in the *Acts* of the Apostles, when the Apostles came to some Cities, the women came first, and were more forward then men to hear the Gospel, *Acts* 16. 13, 14. *And on the Sabbath day we went out of the city by a rivers side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither? And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, &c.* The women were the first that came to hear; and here is mention made of *Lydia*, whose heart the Lord opened, and she received the Word of God, and received Christ. And thus you see

this

this particular also cleared, that the Lord many times makes choice of the weakest, and make them to come to Christ.

But secondly, to speak to the second part of the doctrine, that the Lord doth not only make choice of the weakest, but of the *most unworthiest* and I shall speak only of unworthiness, in respect of parentage or kindred; this woman she came of the stock of the *Canaanites*, which were a wicked and cursed generation; you read divers times in Scripture what they were, and what great sinners, how they were a people that were given over to all whoredome, and witchcraft, and cruelty, and such as did offer their sons and daughters to Devils, those were the abominations of the *Canaanites*; yet, behold, here is one of the stock of the *Canaanites* that lay under a curse, cursed by *Cain*, they were strangers to God and the Covenant, and counted dogs by the Israelites, yet this woman is pluckt out, and the Lord works faith in her heart.

But to give you some Instances in Scripture. The Lord pulls out *Abraham* from an idolatrous people, idolatrous kindred, and makes him to be excellent in faith, and the Father of the faithful. And so you read of *Rahab*, that was of the Nation that God destroyed, and by faith she was saved and her household. And so you read of *Ruth*, that was of the stock of *Moab*, yet the Lord makes choice of her, and brings her to be a *Proselyte* in Israel, and though she was one that came of *Moab*, yet she was made a Mother in Israel. So you see the second Particular.

Thirdly, to speak to the third branch of the

Doctrine

Doctrine; That the Lord makes choice of those that were most sinful: This woman was not only a *Canaanite*, but was as sinful as the *Canaanites*, before the Lord brought her in to himself: The Lord makes choice of those that are most sinful. *Manasseh*, of all the Kings none like *Manasseh*, none like him for vileness and wickedness, he did worse then the *Canaanites* that were cast out of the Land before the children of *Israel*, yet the Lord makes choice of him, & *Manasseh*'s heart at last was turned to the Lord. And so among all the persecuters of Christ and his Church, except those that sinned against the holy Ghost, none a greater persecuter then *Paul*, he did it with a great deal of violence, and he sayes; he made the poor Christians to blaspheme the name of Christ; so violent was I, and *so mad was I, that I persecuted them to strange cities, and haled them to prison; and when they were judged to death I gave my consent, and my voice was among those that gave sentence of judgement for their death*: And yet the Lord had mercy upon *Paul*, and he was brought at last to believe in Christ, and of a persecuter he was made a Preacher of the Gospel, and of the faith that once he destroyed. And so divers Instances I might give you of those that were most sinful, which the Lord brought home to Christ.

Yea such as lived in Christs time; of all the people the Publicans and Harlots were the worst: None like to *Zacheus* a great oppressor, one that had done much wrong, and one that did bear himself up upon his riches; he was a rich Robber, ah but the Lord makes choice of *Zacheus*, Christ calls him, and he comes down, and then he turnes

his hand againſt his ſin that was ſo dear to him, and makes reſtitution of the wrong he had done. And ſo among all the Harlots none worſe then *Mary Magdalen*, who had ſeven Devils caſt out of her, and yet the Lord makes choice of *Mary Magdalen*, ſhe was brought in to Chriſt, and made moſt excellent among women. Thus you ſee the Lord many times doth make choice both of the weakeſt and of the unworthieſt in reſpect of kindred and ſtock, and of the moſt ſinfulleſt.

Application To ſhut up all briefly with a little Application.

Firſt of all, here is an invitation that this Doctrine doth give to divers ſorts to come to Chriſt; this Doctrine invites the weakeſt, and the unworthieſt, and the ſinfulleſt, to come to Chriſt.

Let me ſpeak to the weakeſt: O you that are weak in eſtates, weak in parts, that you would perſwade your hearts to come to Chriſt, know that this weakneſs ſhall be no block in your way, Chriſt will as ſoon receive you as the ſtrong. And let me ſpeak to thoſe that are weak in reſpect of age: O that you would perſwade your hearts to look after Chriſt, to ſeek after Chriſt betimes, to ſeek after faith in the name of the Son of God: Look upon the example of young men, ſpoken of for your imitation, *Samuel* the Prophet, and *Joſiah* the King, *Timothy* the Evangeliſt. Oh that children, young men, would look to thoſe patterns and examples for their imitation, think upon the children that ſung *Hoſanna*; O that children and young men would read that place, the very children ſung *Hoſanna to the ſon of David*. Oh what ſweet muſick was it? What heavenly muſick to hear young

young men and children to be praising the name of Christ? Children in tender years they sung *Hosanna*: and oh that this might be a pattern for children! Children fear the Lord, look after him in tender years, that while other children are blaspheming and cursing, you may be singing of praise to the Lord: O what heavenly musick is it? The Lord Christ will take it well at your hand, if you that are young will begin in tender years to look after Christ, and lift up the name of Christ. Christ took the part of those children; the Pharisees were offended that the Children should cry *Hosanna*, but Christ he took it well, and he pleaded for them; this is that which is written, saith Christ; *Out of the mouth of babes and sucklings wilt thou ordain praise*: Christ will take it well at your hands if you that are children will be singing *Hosanna* to the Son of *David*; Christ will take it well at your hands, if you will be praising and praying to the Lord, though accompanied with a great deal of weakness, as it is like they sung *Hosanna* with a great deal of weakness, yet Christ takes it well at their hand, and saith, this is that which is written, *Out of the mouth of babes and sucklings thou wilt ordain praise.*

And let me speak to women, the weaker sex; the Lord, as you have heard, doth make choice of the weakest, and you have had the example of women set before you that the Lord hath done good to.

O remember the women that ministred to Christ; remember the women that followed the Apostles to the rivers side; remember *Lydia*, whose heart the Lord opened, and the woman of *Samaria*,

and this woman of *Canaan*; and oh that this might be an incouragement to women! be not discouraged because of your weakness, and do not say, I know not how to come to Christ: Why the Lord makes choice of the weakest, and they are brought home sooner then the strong: And O that it might be an incouragement for you to come to Christ! And let me say to all women that hear me this day, *The woman was first in the transgression*; O that that might provoke women to look after Christ; the woman was the first that sinned, and the woman was the first that was deceived; and therefore oh that women would be the first in coming to Christ!

And let me tell you, that if there be any women that hear me this day, and hear the Word of the Lord, and shall despise it, and will not come to Christ, but stay at home and dwell in themselves, in their lusts, take heed that the Lord doe not leave you for the refusal of the tender of Christ to be worse then the vilest of men. Wicked women the Lord hath left them many times to be worse then the worst of men: You know what *Jezabel* was, a mother of witchcraft and whoredome; *Ahab* was bad enough, but she was ten times worse, drew him on to shed all the bloud of the innocent: And you know that *Herodias* heard *John* as well as *Herod*, but she received not the Word, and *Herodias* was worse then *Herod*; who would have thought that there had been so much cruelty in her heart towards *John* a good man? And therefore women take heed how you despise the word of Grace, least the Lord leave you to greater abominations, and you become

worse

worse then the vilest of men.

And let me speak also unto those that are unworthy in respect of parentage. If there be any here that with a sad heart look upon their kindred and fathers house, as being such as know not God, but are contrary to God; O let not that be any block in your way, you may be accepted of Christ, though you come of the vilest kindred, your kindred cannot be worse then the kindred of the woman of *Canaan* was, they were cast out of the Land, a cursed Generation; and therefore all the sins of your parents shall not be any block in your way, the child shall not bear the sin of the parents, if the child be coming to Christ, and taking hold of his Covenant, all the sins of your parents shall not be any block in your way, but you shall be welcome to Christ.

And so for those that are sensible of personal transgression; O let not that be any block in your way to hinder you from coming to Christ! though you have sinned greatly with a high hand, yet do not go on to estrange your selves from the Lord, by keeping at a distance from Christ, and by adding unbelief to all your sin, which will set home all your sin, and bind them all upon your back: O that those that have committed great offences might see what a door the Gospel of Christ opens to them to come in to Christ!

And let me say for your incouragement, that the Grace of the Lord shall appear the more towards you: the more sinful you are, the more rich, and glorious, and excellent shall the Grace of the Lord appear to you; and know that Grace is never more glorious, then when it triumphs over great

iniquities, when Grace doth triumph over great transgressions: O then the Grace of God is glorious; grace towards you shal be exceeding glorious.

And it shall be for the Lords honour to receive you, to passe by and to forgive seventy times seven. It is the honour of a man, a mans glory; why it is the glory of the great God to forgive many and great transgressions, and there shall be the more joy in heaven for your return; the greater sinners you have been, the more glad shall the heart of Christ be: When the *Prodigall* son came home, what joy was there at his return?

And let me say to you, that all your transgressions shall not be mentioned, though he or she hath been never so vile, yet if the Lord doth give any sinner a heart to come to Christ, the Word of the Lord shall be made good; That *all their sins shall not be mentioned*, Ezek. 18. 21, 22. *If the wicked forsake his way all his transgressions shall not be mentioned:* Oh that this might incourage unworthy ones to look to Christ!

And truly if unworthy ones shall not be perswaded by this to come to Christ, know that this example of the woman of *Canaan* will rise up in judgement against you; she was as unworthy and sinful as you; and oh what a cutting thing will it be when sinners shall see *Manasseh*, and *Paul*, and *Mary Magdalen*, and the *woman of Samaria*, and this *woman of Canaan*, to sit down with Christ, and they themselves shut out? O that God would help you to imbrace the Gospel! and know, that all unworthiness and sinfulness shall be no block in your way, if the Lord now perswade your heart to make a close with Christ.

And

And to draw to a conclusion, let us labour to help forward Gods design: Doth God make choice of such? O then we should help forward Gods work, especially where any stand related to us; weakness shall not hinder, they may come to Christ; and therefore be in the use of the means, pray for them, and speak to them, and improve every talent that God hath given you, even for the weakest and unworthiest.

And again, take heed that we do not murmur against any of the dispensations of the Lord; take heed we do not envy this dispensation, and that our hearts do not rise up against it; that we do not murmur when we see such and such profess the name of Christ, and they are very forward, and such as were young children, and such poor weak women; Now what a high profession do they make? The Pharisees they were offended when as the rude people (as they called them that knew not the Law) they followed after Christ. Oh this made the Gospel and Christ a stumbling block to them! And so when as the children did confess Christ, and sung *Hosanna* to the son of *David*, the Pharisees were offended, it troubled them at the heart that the children should cry out so, it was a trouble to them. Take heed that we be not offended when the Lord makes choice of young ones, and they are too forward as some think; why this is no more then what the Lord hath promised, to pour out his Spirit upon young men, take heed we be not offended at it; we should rather rejoyce in it, when you see young ones, weak ones, and sinfull ones come in to Christ, and are high in profession, oh you should rejoyce in it.

And let your souls wonder at this dispensation, do not envy it, but do you wonder at it. The Evangelist *Matthew* he placeth a note of wonder, *behold*, a woman of *Canaan*, it was a wonder, and we should stand and wonder at Gods secret dispensation: O here is the mysterie of the Gospel, that weak ones and sinful ones are brought in to Christ.

And rejoyce in it as Christ did, and bless the Lord for it, though they have more then we have, yet do not envy it, but know that this pleaseth the Lord, and the Lord will so have it; *I thank thee, O Father, Lord of heaven and earth, for so it seemeth good in thy sight*. Christs soul was taken with it. O here is a wonder indeed, for which God is to be blessed and praised: And so if God be your Father, when you see this, do not envy it, but rejoyce in it as Christ did; though I have little, I thank thee that thou art pleased to give out so much of thy self to such and such, that weak ones and unworthy ones are brought in to Christ.

And last of all: You that are weak in respect of parts and gifts; and poor, and unworthy, and weak, in respect of sex, or of vile parentage, and yet the Lord hath pluckt you out; and vile and great sinners, and yet the Lord hath brought you home to himself; O bless the Lord for this his dispensation toward you. If the Evangelist look upon the woman and say, *Behold, the woman of Canaan*, O look upon your selves with admiration, *Behold* the Grace of God which is revealed to you though poor wretches. O know that you are ingaged to the Lord for this mercy, that God should chuse you, the weakest, the unworthiest, and the sinfullest.

And do you labour to walk worthy of this mercy. Oh if the Lord hath chosen you that were the sinfullest, O labour to bring much honour unto God, as you have brought much dishonour, and to hold forth the contrary graces to those great transgressions.

And if the Lord hath brought you in that are weak ones, *women*; is there ever a weak woman that the Lord hath made choice of? O admire with fear this dispensation of God, and bless him for his Grace to you, and labour to adorn the Doctrine of God and your Saviour with a gracious conversation, and study the Graces the Apostle *Peter* commends to you, that you should be much in the exercise of *faith*, and adorn themselves with a *meek* and *quiet spirit*. O this meek and quiet spirit, this sober and this modest conversation and obedience to Husbands, these Graces Christ by the Apostle doth commend to you, and you are ingaged to do all this and more for Christ, because he hath had respect to the weakest.

Matth. 15. 22.

And cryed unto him, saying, have mercy on me, O Lord, thou son of David.

SERMON III.

YOu have seen the woman, and now you shall hear her speak: *She cryed* unto him, saying, *Have mercy on me, O Lord, thou son of David.*

A declaration of the womans faith.

Observe, here is a declaration of her faith, and that we shall first take notice of; her *faith* is declared by a notable confession that she makes of Christ.

Her confession: *O Lord, thou son of David*; it is short, but a great deal is in it.

First of all, she doth acknowledge him to be *Lord*, Lord of all, to be infinite in power, the Lord of Heaven and Earth, one that was able to do whatsoever he pleaseth, one that was able to cast out the Devil by speaking one word; for she comes in the behalf of her Daughter and closeth with Christ as *Lord*; where she doth acknowledge his divinity.

nity, that he was Lord over all, God bleſſed for ever, and had power in his hand, and abillity to do whatſoever he pleaſed. That is the firſt part of her confeſſion, ſhe confeſſed that Chriſt was *Lord*.

Secondly, She confeſſes that he was the *ſon of David*, *O Lord, thou ſon of David*, and therein ſhe doth acknowledge his *Humanity*; as ſhe acknowledged that he was *Lord*, ſo ſhe acknowledged that he was true *man*.

2. She doth acknowledge that he was the promiſed *Meſſias*, that is comprehended in that title, *Thou ſon of David*: She doth acknowledge that he was that *Meſſias* that was promiſed ſhould ariſe out of the Houſe of *David*, that ſhould come of the ſeed of *David*, the promiſed *Meſſias* that was promiſed to be the deliverer of his people; ſo ſhe doth acknowledge, for ſhe calls him the *ſon of David*, he that was promiſed ſhould come of the houſe of *David*, whom God had promiſed to raiſe up to be a horn of ſalvation. So you ſee her confeſſion; ſhe confeſſes his *Divinity*, comes to him as *God*; confeſſes his *Humanity*, comes to him as *Man*; and ſhe comes to him as the *Meſſias*, one that was appointed of God to be a Saviour, and one of the houſe of *David*. Here is as full and as large a confeſſion as any of the Diſciples make of Chriſt.

Queſt. *But it may be queried, Why ſhe calls him* the ſon of David? *ſhe might have expreſt him to have been true man, and called him the* ſon of Adam, *why not* the ſon of Adam? *or* the ſon of Abraham? *why does ſhe call him the ſon of David?* *Why this woman calls Chriſt the ſon of David*

Anſw.

Answ. I answer in general : Christ was expected by that name among the *Jews*, for so he was promised and prophesied of, that he should be the son of *David*.

But again, he is called the *son of David*, because the promise was in a special manner unto *David*; in a gracious way, God did confirm the promise of the *Messias* unto *David* : Notwithstanding *Davids* imperfection, and the sin that was in *David*, yet the promise of the *Messias* was to *David* and his house, *though his house was not so with God*, yet God confirmed the Covenant with David, that Covenant which was made with *Abraham*, God confirmed it in a remarkable way unto *David*; notwithstanding his unworthiness, yet the *Messias* should spring out of his loins; and therefore in respect of that gracious Promise he was called the *son of David*.

Secondly, This woman gives him the title of *the son of David*, because it is the most honourable title; where there is true faith it will put all the honour it can upon Christ. *David* was an honourable King in Israel : *David* was the first godly King that ever God set over his own people; so he was honourable, being the first godly King that reigned over the people; and therefore because *David* was most honourable among the Kings, the first godly King, therefore this woman put honour upon Christ, calls him *the son of David*.

Thirdly, *David* was a very remarkable type of Christ, and as he was known by *David*, so Christ was known by this name, and called by this name Christ he was very like in many things to *David*:

as Christ came of the seed of *David*, so in many things Jesus Christ was like to *David*, and *Davids* Kingdome it was a type of Christs Kingdome; and therefore it is said of Christ, *Luke* 1. That *God should give him the throne of David his father*. But in these particulars I shall instance to you that *David* was a type of Christ, and Christ like to *David*.

How David was a type of Christ, and how Christ like to David.

First, In those manifold victories and conquests that *David* obtained over his enemies and the enemies of God; why *David* was a very victorious Prince, he subdued the enemies of *Israel*; in *Davids* time, many of the Lords battels were fought by *David*, and *David* returned a Conquerour, he smote the great *Goliah* that defied the Armies of the God of Israel, *David* went forth and smote him, and he fell, and in those remarkable victories *David* obtained over the enemies of the Church, he was a type of Christ, and therefore Christ is called, *the son of David*.

Secondly, And then again, *David* was a type of Christ, in that he brought back again the Ark of God that was taken captive by the Philistines; *David* restored the Ark and brought it back again; so Christ restored the Ordinances, and will restore them to their perfect purity, even all the vessels of the Lords House that hath been taken captive by the Philistines, Christ will restore them, they shall all be brought again into their own place, and restored to their first purity, Christ will fulfill it, there is a promise of it, and he will fulfil it; in this *David* was a type of Christ.

Thirdly, *David* was a type of Christ in that he waited long for the Kingdom, after the Promise

was

was given to him, yea, after the Lord by *Samuel* had anointed *David* to be King over Israel, after he was anointed he was driven out, and he waited long for the fulfilling of the Promise, a type of Christ in that; and so it is with *David*'s Son, the Lord Jesus, though anointed, though the Spirit was poured out upon him without measure, though anointed to be King, yet we see not all his enemies put under his feet; there is a promise that it shall be so, but we see it not, yet he waits for it; and therefore he compares himself to a man that went into a far country to receive a kingdome for himself; and so Christ is in Heaven, he sits and waits for it, till the time come that his Father shall give him the kingdom, and he is to rule over all, his enemies to be made his footstool.

Nay fourthly, *David* was a type of Christ in respect of his enemies. *Davids* enemies were many, and great, mighty, and potent, and so are the enemies of Jesus Christ: *Saul* and all his forces rose up against *David*; and *David* he had many enemies in his own house afterwards, and *they that did eat bread with him at his table*; and his enemies were a type of Christs enemies; *Saul* and all his forces against *David*, the Devil, and all his Angels, and wicked men against Christ. Christs enemies they were such as were his near companions, one that dipt his hand in the dish with him he betrayed him: And thus you see *David* was a type of Christ, his Kingdome a type of Christs Kingdome.

Fifthly, to add no more but this; *Davids* Kingdome you know was very small at first, but it grew great; when *David* came first to the Kingdome there

there were but few that took his part; ah, but after there had been war for a while betwixt the house of *David* and the house of *Saul*, God ordered it so, that first one of the house of *Saul* fell off, and then another, and the house of *Saul* waxed weaker and weaker, and *Davids* house stronger and stronger: So the Kingdome of Christ, his Kingdome was a little Kingdome, the servants that owned him and his cause, they are but a very inconsiderable party at first, *a little stone cut out of the mountain without hands*, a type and shaddow of Christs Kingdome, but that stone it waxed bigger and bigger, and became a mountain that filled the whole earth.

You see why Christ, both here by this woman, and also in divers other places, is so frequently called the son of *David*.

I come now to the observation, from the confession which this woman held forth, which is this:

That true faith it comes unto Christ, both as he is Lord, and as he is the son of David; it layes this foundation, and where this confession is not made, there is no true saving faith; true faith it closeth with Christ as he is *Lord*, and as he is *the son of David*. Doctrine.

First, I shall shew you how true faith comes to Christ, and looks upon Christ, and closeth with Christ as he is *Lord*; *O Lord have mercy on me.* This woman here she makes the same confession that *Peter* doth, *Matth.* 16. 16. and *Peter* said, *Thou art Christ, the Son of the living God:* Here is

is the same confession that the Woman makes in the Text, she confesses that he was the Son of the living God, that he was Christ, that he was anointed as he was man to be the Lord and Saviour: True faith confesseth Christ as he is *Lord*, and as he is the *Son of David*.

How true faith closeth with Christ as **Lord.**

I shall shew you how true faith closeth with Christ as Lord.

It holds forth thus much to us, to confesse Christ to be Lord, or to come to Christ as *Lord*.

First of all; that faith doth confess and acknowledge Christ to be eternal God: This woman in confessing him to be *Lord*, and so every such confession, doth acknowledge Christ to be eternal God, to have the same being with his Father, that he is Lord, and was Lord from eternity; before there was any world made, yet Jesus Christ was then Lord, he was the eternal God; see what the Scripture doth hold forth of him, *Prov.* 8. 23. *I was set up from everlasting, from the beginning*: it is spoken of Christ, it is said of him, that he was *from everlasting*, in the beginning, before there was a world, before any sea, before any earth, before any mountains, Christ was from everlasting; and thus true faith doth acknowledge that he is eternal God.

Secondly, When true faith doth confess Christ to be *Lord*, it doth not only acknowledge him to be *eternal*, but *omnipotent*, to be Almighty, infinite in power; if he be *Lord of all*, then he is infinite in *power*, he can do whatsoever he pleaseth; that he can doe whatsoever the Father doth, Christ witnesseth of himself, *The same works the Father doth, doe I*:

which

which doth declare him to be the same God, the same being with his Father; for he had the same *power*: True faith doth acknowledge, that all the mighty works of Creation and Providence, and that the world was made by him, and upheld by him, and governed by him; according to that place, *Heb.* 1. 10. *And thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands.* So that faith that doth confess Christ to be *Lord*, doth acknowledge him to be *infinite in power*, and that he by his fingers made the heavens, and by his hands laid the foundation of the earth.

Thirdly, That faith that doth acknowledge Christ to be *Lord*, doth confess that he is infinite in *knowledge*, and that he is *omnipresent*, every where; as God he is in all places, though as man he sits in heaven, yet as God he is every where, according to that Scripture, the *Son of God hath eyes like a flame of fire*, he sees all things, a flame of fire discovers all things in the room, so the Son of God he knows all the corners of the heart, and sees all things, and needs not that any should testifie of man; and that Christ according to his divine nature fills heaven and earth, and with his gracious presence is with his people alwayes, *Loe I am with you to the end of the world.*

Fourthly, That faith that confesseth Christ to be *Lord*, doth confess that he is the object of *faith*, and of *divine worship*, and that he is worthy to be *believed* on, and worthy to be *worshipped*, and worthy to be *praised*, worthy that all the redeemed of the Lord should sing unto him; that he is worthy of all divine *honour*, the same honour that is

due to the Father, the Scripture doth witness as much, and therefore the very Angels are called upon to worship him, *Heb.* 1. 6. *When he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him.* Now if Christ had not been eternal God, it had been idolatry to have given divine worship to him; but you see what that faith doth that acknowledges Christ to be *Lord*, it doth acknowledge him to be eternal God, and acknowledge him to be *infinite in power*, and in *knowledge*, and that he is *present in all places*, and the object of *divine honour*.

The necessity of believing in Christ as Lord.

Secondly, Now let me shew you in the second place, that it is necessary that every man and woman that doth expect help and salvation by Christ, should come to him as the *Lord*: Faith should pitch upon him as omnipotent and omniscient: I say, it is necessary that they should thus come to him that believe, for else the foundation of our faith is overthrown: There is no man that doth deny this, can lay a right foundation of faith; no man that doth not believe this, that he is *Lord*, eternal God, can lay a right foundation, he doth not lay that foundation which God hath laid; the foundation which God hath laid is his *Son*, the eternal God, he with whom he entred into Covenant, and made a Covenant with from eternity; and therefore if there be any other foundation, the foundation will not hold.

And indeed Christ cannot be a foundation to bear up faith, if he be not eternal God, and Lord, equal with his Father, he were not fit to be trusted: And *cursed is he that trusts in man and makes flesh his arme*: And if Christ had not been eternal

God,

God, he could not be a fit foundation, and it is necessary that every soul that comes to Christ should believe in him as *Lord*, in respect of that divine *worship* that is to be given to Christ, else he cannot worship Christ aright, nor give Christ that honour that is due to him, and so all his worship is lost.

Thirdly, It is needful in respect of the benefits of Christs *satisfaction*, that men that come to Christ must believe that he is eternal God, and one with the Father, or else he cannot expect the benefit of Christs satisfaction; for if Christ were not infinite God, he could not have given satisfaction to infinite Justice; if Christ were not God, our sins are not purged away, the righteousness of Christ is not infinite, then no covering for our transgressions, no price then of an infinite value for the saving souls; no vertue in his blood for the taking away of sin; therefore they that do blasphemously deny Christ to be eternal God, they must deny the *satisfaction* of Christ, and then all men are in their sins, and so like to be lost for ever.

Fourthly, True faith must come to Christ as *Lord*, or else we cannot have any assurance that he can perfect the work of our salvation: The work of our salvation it is put into Christs hand, but if he be not eternal God, there is little hope that he should perfect the work of his peoples salvation, its not possible he should overcome all the enemies of his peoples salvation. Therefore you see that it is necessary, that when any soul comes to Christ, it should come to him as *Lord*; so this woman did look upon him, and close with him, as

Lord over all, as he is *eternal God*, having the same power and knowledge with his Father, to whom is due the same divine honour, and who is the object of faith.

And therefore I beseech you, Brethren, look to it, that your faith be rightly grounded; if it be not, it will never hold, if it be not grounded upon this foundation, upon Christ as he is *Lord*, the same eternal God with the Father, if this be not the foundation of faith, it will not hold; you can never make a right confession of Christ, and you will never make such a confession as he will own, if you do not come to close with him as he is Lord over all, infinite God, equal with his Father: The Devil hath exceedingly endeavoured to overturn this foundation of faith, and through the righteous judgement of God hath prevailed exceedingly abroad in the world; he made use of the *Arians* of old, and the *Socinians* of late, who overturn this foundation of faith, though they acknowledge Christ to be higher then man, and greater then Angels, yet they will not acknowledge him to be equal with his Father, and to have been from eternity; many cavils there are which are made against this truth of the Gospel.

What the Socinians object against the truth.

Object. *They object, that Jesus Christ says himself*, That his Father is greater then he, *and therefore by Christs own confession, say they, he is not equal with the Father.*

Answ. But for answer; You must know that Christ speaks that as he was *Mediator*, as he was *God man*; so indeed he put himself under his Father as *Mediator*, as the Saviour of his people, but in respect of his eternal Godhead, he was equa

with

with his Father, and his Father was not greater then he, *For he thought it no robbery to be equall with the Father.*

Object. *And so they object, That Christ was* sent, *he was his Fathers* Messenger, *his righteous* Servant; *and my Father sent me, and* I came not to doe my own will, but the will of my Father.

Answ. Why; Christ having put himself under in respect of the work of *Mediator*, so he was under; but as eternal Son, so he was alwayes equal with the Father.

Object. *And whereas they cavil; it is said at last*, Christ shall give up the Kingdom to the Father: *there is a time coming that God he shall be the greater, and be all in all: Hence they cavil, that Christ is inferiour to his Father, and shall be put under at last, and God shall be all in all.*

Answ. But that Scripture speaks only in respect of Christs *dispensitory Kingdome*, not in respect of his *natural Kingdome*, which he had from eternity, being equal with his Father, but in respect of this present dispensation in which Christ rules his Church, and by such a way and meanes, Christ shall give up the Kingdome to his Father, but then he shall reign with the Father, though not as *Mediator*, that Kingdom ceaseth, yet he shall reign with his Father.

Quest. *But you will say, is this enough for a man to believe that Christ is* Lord, *and God, equall with the Father? will this faith make a man blessed? if he believe this shall he be saved? Does not the Devil make a confession that Christ is the Son of the living God?*

Answ. Ah, but where the Lord by his Spirit doth make an inward discovery of this to the soul, the Spirit of Christ shining upon the soul, and drawing the heart to close with Christ, I answer, that this faith is the faith of Gods Elect. It is true, there may be a notional knowledge of this, in this day of the Gospel, men they doe generally confess that Christ is the Son of God: Ah, where it is only notional, and when the heart is not drawn by this knowledge to rest upon him who is mighty to save, this bare historical knowledge will prove ineffectual; but when the Lord doth draw the heart to rest upon Christ revealed in the Gospel, this is true faith.

The second part of the Doctrine, that true faith comes to Christ as he is the son of David.

Secondly, The second thing propounded is, That true faith doth come to Christ as he is the *son of David*; *O Lord, thou son of David*,

It holds forth two things.

First, She closeth with the humanity of Christ.

Secondly, She closeth with Christ in his offices, and looks to him as he is appointed by God to be the *Mediatour*.

Here are these two things in this confession [that he is the son of *David*] and true faith it must eye both these: If faith be rightly grounded, it must come to Christ as he is the *son of David*.

First of all, It confesses that Christ is *man* as well as *God*, it closeth with the *humanity* as well as the *divinity* of Christ, he is *God and man in one person*; believes that he is true man, that he was and that he is true man; without this there can be no true faith; it comes to him as to one that

took

took our nature, and *died in our nature*, and *rose again in our nature*, and *ascended in our nature*, and *sits in heaven with our nature*; True faith must come thus to Christ, or else it will not be found to be true faith: True faith closeth with the *humanity* of Christ, believes that God took the nature of man into union with the second Person, and so God and man made one Person; it doth not look upon Christ as taking up a body for a time, such a notion many men have in the world, to conceive that Christ did assume a body, even as he did of old, when as he did appear to the Patriarkes; *Abraham* and *Lot*; the *Angel of the Covenant*, as well as other Angels, did assume a body, and so dissolved it again: Now, say they, as Christ did assume a body for a time, and appear in that, and then afterward dissolve it; now Christ is no more in the body, but he is now in the Spirit. This is a grosse mistake, a dangerous error, that overthrows the foundation: If Christ did assume a body, then he was not man; but the Scripture saith, *He took our nature*, he took not the nature of Angels, but he took the nature of man; to take up a body is not to take up the nature of man, but he took our nature, a soul and body together, humane soul and body that is the nature of man; he took a body into union with the second Person, for so it was not only a body that Christ took up, but a soul too, *My soul is heavy to death*, and *the soul of Christ was made an offering for sin*. So that remember this, how true faith must look upon Christ; first as *Lord*, and secondly as *Man*, as one that took our nature, soul and body, into union with himself.

A grosse mistake concerning the body of Christ.

The necessity that every man and woman believe in Christ as man.

Secondly, I shall shew you, that there is a necessity, that every man and woman that expect salvation by Christ, should believe that he took our nature upon him, and then that he died in our nature, and rose in our nature, and sits now in heaven in our nature, it is necessary to be believed to salvation; for

First of all; if this be not believed, you cannot have any assurance that any man or woman shall have the benefit of Christs satisfaction: Suppose that some confess, that he is eternal God, and did give satisfaction as he was eternal God, yet that body that he took up for a time, if he took not the nature of man, could not satisfie for the sin of man, for justice must be satisfied in the same nature.

Now if Christ did not really take our nature, and suffer in our nature, there is no satisfaction, and we can have no benefit thereby, for satisfaction must be done in the same nature it offended.

Secondly, It is necessary that you should *believe* that Jesus Christ *rose again in the same nature*; for your justification depends upon it, for if the same person that suffered were not restored, the same that was cast into prison, were not delivered in a legal way, then there was no Justification: Now our Justification doth depend upon this; when Christ was delivered out of prison, then did God absolve him, and when Christ rose again, then did Christ virtually justifie all his elect; if the same body did not rise again, there is no justification, no man hath any assurance, that he shall be justified: Therefore see how necessary it is, that

that you hold fast this truth, that as the Lord Jesus took our nature, so he retaines our nature.

Yea it is necessary, that you believe Christ retaines our nature *now in heaven*; for if you doe not, why then he hath not perfected his office as High Priest, he hath done but part of his work, and so his people be but imperfectly saved: The high Priest he first killed the sacrifice, and the same person that offered sacrifice went into the *holy place*, to make intercession, and to present the blood of sprinkling: Now if Christ did offer sacrifice, and did not ascend in the same nature in which he offered the sacrifice, he did not perfectly fulfill his work as high Priest.

And know this, that if Christ be not in heaven in our nature, there is no coming for us, there is no way for our coming to God, no way for our converse with God, for it is not possible that creatures in this state should have immediate communion with God, without a middle person, a Mediator: Now if Christ be not in heaven in our nature, and so we might go to God in and by him, there is no way of coming to God, and no way of having communion with God.

Thirdly and lastly, to speak a word to the next particular.

There are two things in that confession, that Christ is *the son of David*.

First, To close with his humility, and that is an incouragement to come to Christ: So

Secondly, She looks to his office, and closes with his office; when she sayes, he is the son of *David*, she acknowledges, that

First

First of all, that he is the *Messias* designed and appointed by God the Father, for this work of saving his people: O Lord, thou son of *David*, thou art he that art designed, and appointed, and set apart by God, as *David* was, to be a Priest, and to be a Prophet; and thus faith must look upon Christ, him that the Father hath sealed and appointed to be a Mediator, or else he can never close with Christ.

And then she does not only look upon him as one that is appointed by God the Father, and designed of God.

Secondly, But as one that was *fitted* for this work, he was appointed by the Father to save his people, and as he was appointed, so he was fitted every way for this work; for surely there was something which she heard, and we may read in the *son of David*, which was an incouragement to her to come to Christ, and to believe in Christ: As

Something to be read in that name, thou son of David.

First of all; this is held forth when he is called *the son of David*, that he is mighty and strong, a mighty Prince, a mighty Saviour, able to save to the uttermost, that he is even like to *David*, as *David*, whom the Lord gave a great deal of strength and courage, he pursued after the Lion and after the Bear, and pulled the Sheep out of the Lions mouth; she eyed the strength of *David*; if *David* do so great things, Jesus Christ the son of *David* he can do greater things, he can slay the Lion, and kill the Bear, and smite the *Goliah* the Devil, and his instruments.

And then in that name of Christ [*thou son of David*] there was this that might incourage her,

ne *mercy* and *compassion* of Jesus Christ, she exreſt it her ſelf, *David* was a merciful man, full of ompaſſion towards his enemies, full of patience, ull of long-ſuffering; he ſpared *Shimei* when he urſed him; and how did he carry himſelf towards *aul*, when God put him into his hand, and when is ſervants would have had him taken away his fe? God forbid, (ſaith he) ſo Chriſt is full of ompaſſion, ſurely ſhe ſaw a great deal of the ompaſſion of Chriſt. *David* a merciful man, and o is Jeſus Chriſt.

And then ſhe might ſee, and ſo may we, the *eekneſs* of Chriſt, not only mercy, but abundance f meekneſs in Chriſt: *David* was a great rince, and yet *Davids* heart was not lift up with is condition, though his condition was lift up, et his heart was not lift up, no, he carried it very owly and meekly with his people, he dealt with em as gently as a tender ſhepheard, 1 *Chron.* 8. 2. *Then David the King ſtood up upon his et, and ſaid, hear me my brethren, and my people.* low ſurely this woman could not but ſee the *eekneſs* that was in Chriſt, *David* was well known o be a merciful and meek Prince, and if ſo much eekneſs in *David*, O then what meekneſs in e ſon of *David*? Surely he deals gently with his eople, this was her incouragement.

Firſt, Now therefore to ſhut up all, Brethren, t us take notice, how little true faith there is in e world; if true faith comes thus to Chriſt, as *ord*, and as the *ſon of David*, looks to the *divity* and *humanity* of Chriſt, and cloſeth with oth, looks to the *offices* of Chriſt, and as one that *appointed* of God, and *fitted* for this work; if this

this be required to true faith, O how little true faith is in the world? How many are there that doe confess Christ to be true Man? Ah, but they deny him to be true God, deny him to be the same Essence with the Father, and Substance with the Father, the same Power with the Father.

Nay truly, such a confession of Christ, it is below the confession of the Devil, whatever such men may pretend to have the name of Christians it is below the confession of Devils, and will leave men as low as the Devils; the Devils confess Christ to be the Son of God, and therefore where that is denied, such men go not so far as the Devils.

Secondly, Others that say, he is true God, but either deny that he *took our nature*, or that he doth *retain our nature*: Now how contrary is that to the Scripture? And how destructive is it to the faith of Gods people, and all the comforts of Gods people? There is no hope of justification, if Christ be not risen, and no hope of coming to Heaven, if Christ be not there in our nature; and no possibility for poor creatures to go to God; if the Mediator be not now in Heaven, there is no coming there: The Apostle speaking of Christ, 1 *Tim.* 2. 5. *For there is one God, and one Mediator, between God and men, the man Christ Jesus*: There is one Mediator, he does not say, there was one Mediator that laid down his life, but there is *one Mediator, the man Christ Jesus*: He does not say, that *was the man*, but *the man Christ Jesus is now the Mediator*; and therefore such as do either deny that Christ did take our nature, or that he doth *retain our nature*, and *rose in our nature*;

and

and *ascended in our nature*, doth mightily help forward the design of the Devil; he alwayes had a design to overthrow this foundation of faith, and such men are the Devils chief Instruments, he knows, that if Christ did not rise in that body again, if he can take away that, he knows that all preaching is in vain, and faith is in vain, and therefore the Pharisees, when put on by the Devil, they gave the Souldiers money to say, that *his Disciples stole him away*: Surely the Devil he knew that doctrine was of great concernment, and therefore they were put upon to say, his *Disciples stole him away*; and such men as deny Christs Resurrection, they take the Devils hire, and their faith will be but the faith of the *Sadducees*, and will leave them short of life.

Thirdly, And in the third and last place: How many are there that may confess both these? that may confess Christ is *God*, that he is *Lord*, and that he is *Man*, true man, and yet not look unto Christ, as he is fit every way for that work, as fitted with *strength*, and *meekness*, and *mercy*, for that great work of perfecting his peoples salvation?

As you desire to have faith that is of the right stamp; would you have it rightly grounded, and have it laid upon such a foundation as God hath laid, and on such a foundation as will hold? O then look to this womans confession; look up to the Lord to make such a discovery of Christ to your souls, that Christ may be discovered to you *as Lord*, and that you may close with him *as man*; *God in our nature*, satisfied in *our nature*, and making *intercession in our nature*; and look upon him as one *appointed* by God the Father; for therein

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lay a great deal of a Christians comfort, when the soul comes to eye this Mediator as one appointed by God, and one fitted every way for it, full of *mercy*, and full of *power*; if the Lord shall make such a discovery of Christ to your souls, so as to cause you to lean your souls upon him for life and salvation, this will be found to be faith rightly built, this is the faith of Gods Elect.

Matth.

Matth. 15. 22.

And cryed unto him, saying, have mercy on me, &c.

SERMON IV.

FIrst, This womans *faith* is declared by the *fruits* of it, and the first fruit of her faith, it was the *applying of her self unto Christ in a way of prayer*: She comes to Christ, and she prayes unto him, and her prayer is set forth by the fervency of it, for she did not only intreat, but she *cryes* unto him, her prayer was no cold prayer, but she put up fervent supplications, and strong cries. *First fruit of this womans faith.*

Secondly, Her prayer is set forth by the *Argument* she useth in her pleading with Christ for that mercy, the cure of her Daughter, and the Argument she useth is taken only from *his free Grace*, and that she pleads, *Have mercy on me, O Lord, thou son of David*: She doth not present any worthiness of her own, but she takes hold of mercy.

So

So that the truth that I shall commend to you is this:

Doctrine. *That whereever there is true faith, it will make the soul to cry unto Christ, and to plead mercy and free grace in the greatest affliction.* Her affliction was wonderful great, *My daughter is grievously vexed with a devil:* She comes to Christ, and cryes, and takes hold of his *mercy.*

I had thought that I might handle the whole Point, but I shall not be able to go thorough it at once, and therefore shall divide it into three Propositions.

The first is this, That *faith will make a soul to come to Christ in a way of prayer; and apply it self to Christ alone in the greatest affliction.*

Secondly, *The greater the afflictions of the faithful are, the stronger are their cries unto Christ.*

Thirdly, *When a gracious heart cries unto Christ, it pleads nothing but mercy*; renounces all his own worthiness, and takes hold only of *mercy* and *free grace.*

I shall speak to the first at this time: *That faith will make a soul come to Christ, and cry to Christ, pour out his complaints before Christ, when it is in the greatest distress, and under the sorest affliction and burden.* This woman she applies her self only unto Christ, cries only unto him; she doth not go to the Idol-gods of her own Nation, she seeks not unto them, nor trusts in them, though the people were an idolatrous people, and had many gods

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that they sought after; but she leaves them all, whatever others do, and she goes to Christ, seeks not to the gods of the Nation, but applies her self to Christ.

Secondly, When she comes where Christ is, she cries only to him, she doth not cry to man, she doth not poure out her complaints to man, no, not to the best of men, she doth not cry to the Disciples, she doth not cry to *Peter*, *James*, or *John*, but she poures out her cries to the *Lord*; *O Lord, thou son of David*. Faith makes her in her distress to look to the *Lord alone*; applies her self only to Christ in a way of prayer: This is the counsel that *Eliphaz* gives to *Job*; chap. 5. v. 8. sayes he, If I were in thy condition *I would go to God*, I would apply my self to God, I would seek to God, and commit my cause to him; I would not seek to creatures, I would not make my complaint to the creature, because they cannot pitty me, nor help me, no, it is lost labour, I would go to God, and seek to God, and I would not keep my burden my self, I would not bear my burden upon my own shoulder, and stand groaning under my burden; no, I would go to God, and commit my cause to him; it is good counsel that he gave *Job*, and O that we might be inabled to follow it!

The Point confirmed by Instances from Scripture.

And for the confirmation of the Point; you shall find many Instances in Scripture; of the Saints applying themselves to God alone in the time of their distresse; I might hold forth very many, but I shall only give you one or two: Look upon *David* as he expresses himself, *Psal.* 14. 1. and so on: *I cryed to the Lord with my voice, to the Lord did I make my supplication, and poured out*

my complaints before him, and shewed him my trouble: And when was it? It was in a time of great distress: Ver. 3. *When my spirit was overwhelmed within me:* I went to God, and made my complaints known to him, I went not to the creature, but to God. And *Jonah*, he was in a sad distressed condition, and yet faith brought him to apply himself to the Lord, when as he was in that sad estate, *Jonah* 2. 1, 2. *Then Jonah prayed to the Lord his God out of the fishes belly, and said, I cryed by reason of mine affliction unto the Lord, out of the belly of hell cryed I, and thou heardest my voice.* He was so low in his own apprehension as was possible for him to be; *in the belly of hell:* And what did he do? *I cried to the Lord*; he applied himself to the Lord, and spread his sad condition before the Lord, and he did not loose his labour, Thou Lord heardest me.

The grounds of the Point. Now for the grounds of the Point, That faith will teach a soul to go to Christ, and make his complaint to Christ in all his affliction, for faith discovers to a soul, that *all afflictions are from God*, the Lords hand is in all the crosses and troubles, and whatsoever is matter of complaint, the hand of God is in it, *Is there any evil in the city and I have not done it?* saith the Lord by the Prophet *Amos*: Is there any evil of affliction that I have not brought upon a people? As to the evil of sin, that is not from God, for that is no being, that is a privation, but as for affliction, all the affliction that doth be all the children of men, it is from the hand of God; and upon this ground *Eliphaz* perswadeth *Job* to apply himself to God, *Job* 5. 6, 8. *Affliction cometh not forth of the dust, neither*

does

oes trouble spring out of the ground; I *would speak nto God, and unto God would* I *commit my cause.* Trouble doth not spring from the ground, it is not rom second causes, whatsoever trouble the people of God meet withall, or any of the sons of men, t springs not from the dust: Whence then? It s from the hand of God, there is a secret wheel, great wheel of providence, that sets all on work, econd causes cannot move if that great wheel loes not move; so then when this comes to be eallized to the soul, as faith doth discover it, be-ause God hath spoken it, that trouble is from God, whether inward or outward; therefore it vill carry the soul unto God, and make the soul pply it self to God and Christ alone.

Secondly, Faith doth discover, that as all affli-tions are from God, and makes the soul see the and of God in every stroke, so it doth discover, hat the end of all afflictions is to *carry the soul o God*; that is the end of all afflictions, to bring God and the soul nigher together; God doth not ove to have any of his people at a distance from im, and therefore he sends forth affliction to ring them nigher to himself: And therefore in *Hosea* 5. 15. I *will go and return to my place, till hey acknowledge their offence, and seek my face; n their affliction they will seek me early:* He rings affliction for this very end, that they may draw nigh to him: And in chap. 6. 1. you may ee the fruit of their affliction, *Come and let us re-urn to the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* This s the fruit of their affliction; they were brought nigher to God. God will have his people injoy

more communion with him, dwell with him, and make them more conformable to him, more like to himself; and therefore many times he layes great and sore afflictions upon them: For when the Saints shall be in such a state, and such a condition, as nothing shall come betwixt God and them, when they shall so dwell in God, as never to goe out from God, when there shall come no sin, no corruption betwixt God and them, then there shall be no more affliction, then the Lord God shall wipe away teares from the faces of his people, no more sorrow and sighing, now the end is attained, when they are gotten so nigh to God, as nothing can come betwixt God and them: Now when faith discovers this, that it is the end of affliction to bring the soul nigher to God, it puts the soul upon it, in its affliction, to return and apply it self to God alone.

Thirdly, Faith will make a soul come to Christ, and Christ alone, in distress; for faith doth discover, that the help of the creature is in vain in time of distress; it is faith that doth reallize to the soul the *vanity* of the creature, and that the creature cannot help in the day of distress: And therefore the Psalmist cries out, *Psal* 60. 11. *Help Lord, for vain is the help of man:* Man cannot help, and therefore he applies himself to God alone; *Help Lord, for vain is the help of man:* Till the soul sees that vain is the help of the creature, it will not in good earnest cry, *Help Lord*; faith shews the soul, that in vain is salvation hoped for from the hils, and from the multitude of mountains; in vain is salvation hoped for from creatures, from great men, the highest of all: There is

many

many a poor soul can tell you by sad experience, and say it by sad experience, in vain have I sought help from men, and cried to men, and spread my complaints before men, and therefore it is good for me to draw nigh to God; for if you look upon all the sons of men, you shall see how fruitless a thing it is, for a poor soul in distress to apply it self to man, and to go and pour out his complaints to man; he may speak to such men as are not at all sensible of what he speaks; he may tell a sad relation of his sufferings and burdens, and yet not at all affect the heart of him that he speaks to: There are some such men in the world, nay very many, that regard not the affliction of *Joseph*, that are altogether insensible of the burden that lay upon other poor creatures, that hath no compassion, and cannot be affected. It is said of *Gallio*, that *he cared for none of those things*; when as they made complaints of things of Religion, he cared for none of those things; and so when some come and make complaints of their burdens, they care for none of those things: And thus it was with *Lazarus*, that lay at the rich mans gate, it is very like he made many complaints, shewed him his sorrow and sores, but his heart was not at all affected, the very dogs had more pitty upon him, they came and licked his sores: And so it is many times, when we make our complaints to men, they regard not.

Or secondly, Sometimes when we make complaints to men, though there be some pitty, and some compassion in them, and they will expresse it in good words, yet very little help and assistance will many men afford; they will seem to pitty and

have compassion, but there are some men that will do very little to the relief of a poor creature under distress, that comes and makes complaints of his burdens: The Apostle *James* speaks of some such, chap. 2. 15, 16. *If a brother or sister be naked, and destitute of daily food, and one of you say unto him, depart in peace, be you warmed, and filled; notwithstanding you give him not those things that are needful for the body, what doth it profit?* Alas, it is in vain to make complaints to such, what doth it avail? It may be some will pitty with good words, be you warmed, and filled, but they give them not those things which are needful for the body; thus many a poor creature looses his labour.

Thirdly, When a poor creature makes complaints to man, and cries to man, it may be he shall make complaints to those that do pitty him, and would relieve him with all their heart, but it is beyond their power to relieve; and so if a poor man that wants the things of this life, it may be he goes and makes his complaints to another, he pitties him, and would help him, but he that hath a will hath not power many times, and it is not in his hand to do it, and he cannot uphold anothers estate but he must break his own; many times it is so. And so when they come and make complaint of the weakness and infirmities of their bodies, it may be they are affected, and they would help; ah, but it is beyond their power: And so when a poor soul comes and complains of distress of mind, and shew the wounds of his spirit, and lay them open, it may be godly friends may pitty you, and desire to help you, but their hand is too

short

ſhort to carry the plaiſter to your heart and conſcience, and to cauſe it to ſtick there, and therefore after all it will go away unſatisfied; in all theſe cauſes they that would help you if they could, they may ſay as the King of *Iſrael*, 2 *King.* 6. 26, 27. the woman there comes and makes a ſad complaint in the time of famine, at verſe 26. *And as the King of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying help, my Lord, O King.* And what ſayes the King to her? verſe 27. *And he ſaid, if the Lord do not help thee, whence ſhall* I *help thee?* Alas, my bowels are towards thee, but if the Lord does not help thee, in vain is the help of man.

Fourthly, When you make your complaints to men, ſometimes it falls out ſo, that inſtead of eaſe from under your burdens, your burdens are increaſed; ſometimes men may add to the burdens of the afflicted through unskilfulneſs, not knowing how to ſpeak to them, and how to carry it towards them; yea ſometimes men may aggravate the burdens of the afflicted, when they make their complaints, wilfully, through pride, and diſdain, and covetouſneſs: And thus it was when *David* ſent to *Nabal*, he was in a great ſtrait for proviſion, and he ſent to *Nabal* in his ſtrait for relief, and he ſent him a churliſh anſwer; *Who is David, and the ſon of Jeſſe?* I *know him not*; *ſhall* I *ſend my corn and my oxen that* I *have killed for my ſhearers, and give it to him,* I *know him not.* And you know what *Judas* did meet withall, when he went to the Phariſees, and ſaid, I *have ſinned in betraying the innocent bloud: What is that to us?* a bargain is a bargain, *if you have ſinned look you*

to that: Whereas if he had gone to Christ with that complaint, he might have had comfort, but he went to them, and they spake that which aggravated his sorrow, and he goes and makes away himself. So that, I say, in time of affliction faith causeth a soul to go to Christ, for it doth discover what man is.

Fourthly, There is this ground of the Point, Faith will make a soul go to Christ alone, for it discoyers to the soul, that in Christ there is *all sufficiency* to help it, there is all in Christ that may pitty him, and for the helping of him; it is not in the creature, but it is to be found in Christ, for Christ is furnished with compassion, there are bowels of compassion towards his poor creatures in distresse; it is an impossible thing that Christ should be insensible as men are; you may spread your complaints before some men, and they never be moved no more then the stones in the street, but the Lord Jesus he is not without compassion, great bowels of compassion towards his people, he cannot be insensible of any burden that lay upon a poor creature that comes to him; *In all their afflictions he is afflicted*, he bears our sicknes, he carries our sorrows; Christ he feels the weight of all affliction, and sorrow, and burdens that do at any time lie upon his people.

Secondly, As Christ hath *compassion*, so he hath a *will*; he is alwayes willing to do good to poor creatures that come to him: Men (as you have heard) they are not alwayes willing, they may give you a parcel of good words, but give you not those things that are needful: Now Christ he never puts off his people with good words, though one good

word

word from Christ be more worth then all that men can do for you ; but Christ he will not give you good words alone, but as he opens his mouth in grace, so he opens his hand in mercy ; he opens his mouth and his hand at the same time, and he is very willing to relieve, and therefore it is, that he calls poor creatures to him ; you may see his willingness by the invitation that he gives to all poor creatures that are under any distress ; *Come to me all ye that are weary and heavy laden , and* I *will give you rest :* Whatever the burden be, whether the burden of sin or sorrow. Christ makes proclamation , you have his invitation ; *Come to me and* I *will give you rest ;* and *call upon me in the time of trouble, and* I *will deliver.* How doth this testifie the willingness of Christ to relieve his poor creatures ?

Thirdly, He hath not only compassion, but he also hath *power* in his hand, Christ can do it, he is *able* to do what he pleaseth ; *Thou hast done whatsoever thou pleasest in heaven, and earth, and in all deep places :* The deepest affliction and sorrow that any of his people may sink into, the Lord Jesus is able to stretch forth his hand and help them, he hath all store of provision in his house, there is an infinite treasure of mercy, all mercies are laid up in Christ, it shall not break his estate to uphold your estates , for all the creatures in heaven and earth are the Lords, the heavens and the earth are the Lords, and the fulness that are in them, therefore there is power in Christs hand to relieve his people.

Fourthly, Christ cannot aggravate sorrow and affliction ; he will not aggravate the sorrow and affliction

affliction of any of his people that come to him; Christ will never say to a poor soul, as the Pharisees to *Judas, see thou to that*: When a soul comes and sayes, Lord I have sinned, Christ never gave such an answer, *see thou to that*; he never did, neither can he, aggravate the sorrows and burdens of poor creatures that come to him. Now when faith discovers this to the soul, and shews that afflictions are from the Lord, and shews, that all afflictions are for that end, to carry the soul higher unto God, and shews, that all the help of the creature is vain, and shews, that there is an infinite supply of grace and mercy, all-sufficiency of grace in God and Christ to relieve at all times, and in all straits; these discoveries that faith makes, will carry the soul to Christ, and make the soul apply it self to Christ, and cry to him, and spread his complaints before him in time of great distress.

A word or two by way of Application.

Application First of all: If it be so that faith carry the soul to God and Christ alone in time of distress, what shall we think then, when men by their affliction, and in their affliction, are carried further off from God? And yet so it is with many, their afflictions set them at a greater distance from Christ, many a man is hardened by his affliction, and so set at a greater distance from God by that trouble and distresse he hath upon him, afflictions drive many a man from God, make him run away from God, run any where then unto God; there is many will run to the creature, and their eye is not to the Lord the holy One of Israel, they run to the creature to comfort them, run to the world, and run

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nto the way of their luſt, but apply not themelves to the Lord in the day of their diſtreſs: You know that *Ahaziah* ran to the Devil when he was in diſtreſs, ſo far was he from running nigh o God in diſtreſs, that he run to the Devil himſelf, he ſends to the gods of the Nations, to know whether he ſhould recover or not; This is a diſcovery, that there is no ſeed of faith in ſuch a ſoul, for where there is faith but in the ſeed of it, the leaſt ſeed of faith, it will make a ſoul at leaſt to be looking to Chriſt, and crying after Chriſt in the day of diſtreſs, it will at leaſt cry unto Chriſt, though there may be many workings of corruption and temptations, and many diſtempers of ſpirit may be bubling up in time of affliction, yet faith will carry the ſoul to look towards Chriſt, and cry after him, as *Jonah* did when he was in the belly of hell, I *ſaid* I *am caſt out of thy ſight, yet will* I *look toward thy holy temple*: He applies himſelf to Chriſt: And ſo a gracious heart will be looking to Chriſt, and the more faith, the more it will look, and the louder it will cry.

But ſecondly, Let it be a word of exhortation, O that it might provoke us all to deal more with God and Chriſt in the time of our affliction and diſtreſs! O that we might cry more to him, and pour out our complaints more to him! as this poor woman did; ſhe comes and cries, *O Lord, thou ſon of David*: Poor ſouls are apt to look to the creature in the day of diſtreſs, and think ſuch and ſuch creatures can comfort: *Surely my bed ſhall comfort me, and my couch give me eaſe*, ſayes *Job*; but he found no ſuch matter; and ſo we are apt to ſay of this and that creature,

creature, I will go and make my complaint to him, he will give me some refreshment; poor souls are very apt under their burdens to go up & down and scatter their complaints: Ah, but they take not the right course of going to Christ, and crying to him, and pouring out the complaints of their souls before him; and therefore it is, that when they goe to men they meet with little satisfaction, and little relief and comfort, and their spirits are filled with discontent and dissatisfaction, when as they meet with such men sometimes as have no compassion at all in them, and sometimes meet with good words and no more, and sometimes meet with such as pitty them, but have no power, and sometimes meet with some that will aggravate the affliction; and just it is with God it should be so, when we will not look to the Rock: O that such disappointments might teach us to look to the Lord, we have thought that this creature might ease, but we have met with disappointments; O that these disappointments might teach us to go to Christ! as this woman: And thus the poor man did for his son, that he would cast out the unclean spirit; *I went*, said he, *to thy Disciples, and they tryed to cast out the unclean spirit, but could not*; and then he comes to Christ, I *have been with thy Disciples, and they could not cast out the unclean spirit, but thou canst do it*, and Christ did do it: And O that these disappointments might teach us to goe more to Christ, and make our complaints more to him in time of distress.

Quest. *But you will say, What? may we not go to our friends, is it not lawful to go to men when*

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we are under pressures and burdens, either of the outward or inward man? and to such and such as may relieve us, may we not apply our selves to them?

Answ. I answer yes; We may apply our selves to men, but take heed we do it in Gods way. I say, under burdens and distresses, either outward or inward, we may apply our selves to men, but take heed we doe it in Gods way.

Quest. *But you will say, How shall we know we do it in Gods way.*

Answ. I answer, first of all, when you do it as an Ordinance of God, when we make use of the advice and help of others, and go to others as to an Ordinance of God, then we are not out of Gods way, when we do it in obedience to the Will and Commandement of God and Christ; when one that is wounded in spirit shall apply himself to those that are godly, that hath the mind of Christ, in obedience to the command of Christ, *Confess your sins one to another, and pray one for another:* Now if out of obedience to Christ I go and confess my sins to one that is godly, and desire him to pray for me, when we apply our selves to men, as an Ordinance of God, then we are in Gods way.

Secondly, When we shall keep the eye of our souls upon God alone for help; when we apply our selves to men for any help, and yet shall keep our eye upon God, and look upon God as the great moving cause, look upon God as the fountain of all relief and comfort, and shall look upon the creature only as Gods Instrument, this is but a

pipe,

pipe, and an empty one too, if God do not fill it, when as the eye is thus upon God, and eye God as principal in all that comfort and relief that we expect, and look upon the creature as the means, then we may apply our selves to the creature, and not out of Gods way.

How to know whether we keep our eye upon God.

And a man may know whether he keeps his eye upon God, when as he does apply himself to the creature (thus) Are your expectations from the creature, or from God? If a mans eye be upon God, then he will not expect much from the creature, and applies himself to the creatures, because they are means, and because it is an Ordinance, but dare not expect much.

Secondly, If a man doe meet with disappointments, and he do apply himself to the creature in Gods way, disappointments will not add any great trouble or vexation to that man or woman, though he meet with little refreshment; nay, though instead of help and refreshment, he should meet with an addition of his sorrow and trouble; yet if in Gods way he will not be troubled, because his eye is upon God, and I see it is not the will of the Lord I should yet have comfort, and why should I fret my self, seeing the Instrument is but an empty pipe, and no creature can refresh me if the Lord doe not refresh me? And thus you have seen when we are in Gods way, and when out of Gods way, in applying our selves to the creature, and looking to the creature for help, and for relief.

And O that this might teach us to go more to God, and apply our selves more to Christ.

Object,

Object. *But it may be some poor soul will say, Well, I have not only gone to the creature, but I have applyed my self to God, and yet truly I meet with little refreshment, I have cryed to Christ in the time of my affliction, and yet my burden doth continue.*

Answ. First, To this I answer: It may be when thou hast come to Christ, thou hast complained of thy burden, and of thy affliction, but thou hast not complained of thy sin, thou hast not complained of that which is the greatest matter of complaint; and if thou hast at any time looked more to thy burden and affliction, and hast not complained of that which is the greatest matter of complaint, no wonder then though thou hast met with no ease.

Secondly, Let me say, it may be thou hast brought thy complaints and spread them before the Lord, yet thou hast not left thy burden with the Lord; many a soul comes with a great burden, ah, but it carries it away, and does not leave it with the Lord; and if the burden be not left with the Lord, no wonder that we have no ease: Christ is willing we should leave our burdens with him, and in so doing we shall finde refreshment.

Thirdly, And let me say further, that it may be the Lord hath heard thy cry, and thy complaint, but thou art not aware of it, thou hast not taken notice of it; through unthankfulnesse thou hast not observed that which the Lord hath done; the Lord at least, he hath thus farre heard thee, that he hath supported thy spirit under thy burden, and thou hast been kept up, so

that

that thy soul hath not failed, and thy spirit hath not fainted under thy burden; and truly this is a great mercy and worthy to be taken notice of: And this is the difference between your going to God and the creature. Oh that we might be invited by this to apply our selves more to Christ in time of distresse, and spread our complaints before Christ, for in going to the creature many times the spirit is wounded; ah, but in going to God the spirit shall be supported, though Christ doe not give out a present answer, yet the heart shall be supported under all its burdens, but now in going to man, many times the heart and the spirit it is wounded, by those disappointments that we meet withall, while we expect that from the creature which it cannot do.

Two things only I shall propound to urge this duty upon you, to make us more in going to Christ, and less to the creature.

It is a great sin and folly, when as we leave Christ and goe to the creature in the day of our distress.

First, It is a great sin; for what do we then, but set up the creature in the room of Christ? You know how sensible *Jacob* was of this evil, he lookt upon it as a great evil, when as *Rachel* came to him, she wanted children, she comes to her Husband, *Give me children or* I *die*: O what sayes he? *Am* I *in Gods stead? Can* I *give thee children*? When as she came and made her complaint to *Jacob*, and murmured because she had not the mercy of children, she goes to *Jacob*, and sets up *Jacob* in Gods stead; and so when we are

under

under our burdens, and make our complaints to the creature and not to God, why the creature may say as *Jacob*, am I in Gods stead?

Secondly, There is a world of *folly* in it, in going from God in time of distress to the creature. It is a piece of great folly for a man to go from the fountain to the broken cistern, to leave the fountain and think a broken cistern should supply him: It is a great deal of folly for a man to go to a deaf man, one that cannot hear, pour out his complaints, & expect that he should speak a word of refreshment; so much folly there is when we go to the creature, and do not apply our selves to God: If a man should go to a begger, one that hath no food or rayment, and a man should spend a deal of time in asking food and rayment, and if he do not give it go away railing, what a deal of folly were it? And so a great deal of folly there is, when we do go to the creature, and do not go to God; we go to them that are poor and naked, and forsake God, that hath all store of provision and mercy laid up in himself: O that the consideration of our sin and folly, in going to the creatures, might cause us at all times in our distresse to go to God, as this poor woman did, and cry to him that is the Lord.

Matth. 15. 22.

And behold, a woman of Canaan *came out of the same coasts, and cryed unto him, saying, have mercy on me, O Lord, thou son of* David, *my daughter is grievously vexed with a Devil.*

SERMON V.

HEre is a declaration of this womans *faith*, the *tryall* of it, and the *conqueſt* of it: The laſt day we came to conſider the *declaration* of this womans faith in the *fruits* of it, it carries her ſoul to Chriſt in a way of *ſupplication* and *prayer*; and the Argument ſhe uſeth in prayer, is only the free Grace of Chriſt, *Have mercy on me, thou ſon of David.*

The

The Doctrine was this:

That wheresoever there is a seed of faith in any soul, it will carry it out to Christ, and make the soul cry unto him, and take hold of his mercy.

We divided it into three Propositions.

First, That faith will carry the soul to Christ in time of affliction, and make it seek to Christ, and Christ alone.

Secondly, Afflictions when they are great and strong, will raise strong cries.

Thirdly, A gracious heart pleads only mercy and free grace, only takes hold of mercy, and looks not at all to his own worthiness.

I spake to the first of these the last day.

I shall now speak to the second Proposition; this woman was in great afflictions and distresse; her daughter was possessed with a devil, and that was a sore burden to her spirit: Now this great affliction makes her cry loud; for the Text doth not say, she came & intreated, and besought him; but the Text sayes, she came and *cryed* unto him, saying, *Have mercy on me, O Lord.*

So then observe this:

Strong afflictions will raise strong cries; even in Gods own people. Doctrine.

In the opening of the Point, I shall shew you two things:

First, That there is a cry of the flesh, and a cry of the Spirit.

Secondly, That great and sore afflictions of long continuance may raise both these cries, it will make both the flesh to cry, and the Spirit to cry.

The cry of the flesh what it is.

First, There is a cry of the flesh, and that is twofold.

It is either a natural cry of sense which Nature hath of the burden and affliction which is upon it: Or,

Secondly, It is a sinful cry, which is accompanied with disorder: I say, the cry of the flesh it is either meerly natural, or sinful; the flesh is weak, it is an emblem of weakness, and is weak indeed, and a little affliction will make the flesh to cry, the Lord remembred that man is but as dust before the wind. Now the flesh may cry out, and may complain, and yet may not sin in that complaint; it is true indeed, when a man or woman shall cry out of a little affliction, when the hand of God doth but touch him, and then cry out with great cries & strong cries, when as the affliction is but little, that discovers want of wisdom, and want of strength; but now when the affliction is very great, sore and urgent, and the flesh doth cry out through the frailty, there may be an expression of complaint, and yet not sinful. *Job* in his great afflictions made many complaints, poured out many strong cries, and yet in many of his complaints he sinned not, *Job 6. 1, 2, 3. O that my grief were thoroughly weighed! it would appear heavier then the sand of the sea.* Yea you shall find that our Lord *Jesus Christ* himself, having taken our flesh, and the frailties of our flesh, (for he took our humane frailties, but no sinful frailties) and in the dayes of his flesh he *cryed*, his great affliction

The first cry of the flesh,

affliction made him cry out, he put *up his cries with tears and supplications in the dayes of his flesh*; as the Apostle speaks, *Heb.* 5. 7. And in *Psalm* 22. (which Psalm is a Prophecy of Christ) he cryes out bitterly, *My God, my God; why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?* Strong cries, and yet no sin in Jesus Christ; so that the flesh may cry and yet not sin; for grace when it comes into the soul, doth not destroy nature, it doth not make man insensible, and the spirit insensible, but it allows the flesh to be sensible, and to cry out of his burdens, so it be without sin.

The second cry of the flesh.

Secondly, There is another cry of the flesh that is raised by sore afflictions, and that is a sinfull cry; now this sinfull cry you shall know it thus:

How to know whether the cry of the flesh be sinful.

First of all, It springs from pride, it will make a man cry out through pride of heart, he cannot bear his burden, nor submit to the hand of God through pride of heart: When a creature stands upon it, to justifie himself and accuse God, calls God to an account, Why am I thus? And what am I worse then others? And why should God take me out from all others to make me an example to all others? What have I done? And what is my sin more then others? When a creature will not submit to God in his afflictions, but charge God foolishly; and when as he quarrels with his affliction, if any affliction but this I could have born it, but as for this affliction, my spirit cannot bear it. O here is a cry that is raised by affliction, but it is a sinful cry.

Secondly, There is a cry in affliction that doth spring from impatiency, and that is a sinful cry, when a man or woman shall cry out with a great cry, and make a great lamentation, and yet their burden but an ordinary burden, only they make it great through impatiency, not that the affliction is so in it self, if the Lord had given a heart to carry patiently under it; but there is many a poor creature struggles with his affliction, as a young beast unaccustomed to the yoak, the yoak is easie, but by struggling and striving it pinches and makes it cry out; and so a man by striving under the yoak of the Lord, though it be *Jobs* counsel, that it is good to bear the yoak, yet it through impatience cryes out; this is a sinful cry.

Thirdly, That is a sinful cry that springs from unbelief, and is accompanied with unbelief; when as a man or woman in time of affliction shall give way to hard thoughts of God; whatever cry is accompanied with unbelief, is a sinful cry: Yet this is the case of many, they cannot perswade themselves that there is any love in the heart of God towards them, and any love in such an affliction; I cannot believe it, that there should be love in such an affliction, that God should lay such a heavy burden upon me, and have any love to me; when it cries out thus with unbelieving cries, this is a sinfull cry: And so when a man cannot be perswaded, that the Lord should make a good end with him in affliction: O sure I shall perish one day, and fall by the hand of this affliction, I shall be broken all to pieces, and never be able to stand under my burden; when as the soul is thus filled with unbelieving dispairing thoughts, concerning God

and

and concerning the end of his affliction, and so cry out in unbelief, this is a sinful cry.

Grounds why there are sinful cries in Gods own people.

First, And again, great and sore afflictions may occasion such cries, even sinful cries, as the cry of unbelief and impatiencies, and that upon this ground; there are remainders of corruption in the best heart, there is sinful flesh as well as spirit.

Secondly, Great afflictions do expose Gods own people to great temptations; many times they go together, great afflictions and great temptations, for the Devil seeks his opportunity to doe mischief, as the Lord waits to be gracious, so Satan waits to doe mischief: Many times in great afflictions, when the waters are high, then the Devil will assault; God makes use of affliction to make his people seek him early; but now the Devil he waits to make the soul cry out with a sinful cry, and many times the Lord suffers him to prevail: But this cry of the woman of *Canaan* was not the cry of pride, impatience, and unbelief, but her cry was the cry of the Spirit.

And therefore let us examine what that cry of the spirit is, which the Lord doth raise in the hearts of his people in the day of great afflictions.

What the cry of the Spirit is.

First, It carries the heart to God thorough Christ, and makes its complaint unto him, it doth not cry out against God, but as it cries unto God, so it runs unto the Lord thorough Christ, and pours out his complaints before him: So *David*, *Psal.* 142. 1, 2. *I cryed unto the Lord with my voice, unto the Lord did I make my supplication, I poured out my complaint before him:* The flesh cries out of his burden, yea, sinful flesh it complains many times, not only of his burden, but of

God himself: Ah, but the spirit that cries unto God, *Job* 35. 9. *By reason of the multitude of oppressions they make the oppressed to cry.* They cry out by reason of the arme of the mighty, v. 10. *But none saith, where is God my maker? he reproves the sons of men.* They are apt to cry, but it is the cry of the flesh, they cry out of the arme of the mighty, but they do not go to God, *None say, where is God that giveth songs in the night season?* The spirit in the saddest condition goes to God through Christ.

Secondly, The cry of the spirit it doth make a man to cry out as well of sin as of affliction, it will make a man to cry out more of sin then of affliction; the flesh is not sensible of the burden of sin; Ah, but where the spirit of the Lord is, it will make a man cry out most of all of the burden of sin; if God should take away affliction, and not take away corruption, this would be little refreshment to him; *O miserable man that I am!* as you have the Apostle cry, which was the cry of the spirit, *Rom.* 7. the latter end, *O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord:* He was more sensible of the body of sin, then of any affliction that lay upon him.

Thirdly, The cry of the Spirit it will make the soul cry more after God himself, then after any mercy or deliverance, that it may injoy God, that it may have the presence of God, and communion with God, that it may be made like to God; a gracious heart it cries thus after God, yea, in the day of affliction when the burden is heavy, a gracious heart desires more to injoy God, then to be free

from

from his affliction: See how the Psalmist doth expresse himself in *Psal.* 63:1. *O God, thou art my God, early will I seek thee; my soul thirsteth for thee in a dry and thirsty land, where no water is:* David was now in a state of banishment, it is like he met with sore afflictions, ah, but the cry of his soul was after God, my soul thirsteth for thee, and longeth for thee.

Fourthly, The cry of the spirit it is a cry of faith, it cries in faith, and cries in hope; the flesh cries in despair many times, but the spirit cries, and believes when it cries, it takes hold of God, and follows after him, follows God crying, though God go away. See what is said, *Psal.* 89. 26. the promise is made to *Davids* son, Christ; *He shall cry unto me, thou art my father, my God, and the rock of my salvation:* He shall cry unto me, ah, but he shall cry in faith, when he cries he shall say, *Thou art my Father, and my rock*: And so the Church, *Isaiah* 26. she cries out with a great cry, and it is in faith, *doubtless thou art our Father*: And so *Psal.* 119. when as *David* cryed, he trusted, he took hold of God, and hoped in his mercy, 145, 146, 147. ver. though he was in a great affliction, and there was great cause to cry, yet his cry was the cry of faith, and he hoped in the Word of the Lord, for the accomplishment of the Word of the Lord.

Fifthly, As the cry of the spirit is the cry of faith, so it is a fervent cry; that cry that the Lord doth raise up by his spirit in the day of affliction, it is a fervent cry, it is no cold nor lazy cry, but a strong cry: Jesus Christ in the dayes of his flesh put up strong cries; and the Apostle *James* he

speaks

speaks of the fervent prayer of Gods people, *Jam.* 5. *The fervent effectual prayer of the righteous prevaileth much*: When the Spirit of prayer doth set all the faculties of the soul awork to look after God, and take hold of God; when it takes hold of God, and will not let him go, and cry out as the Church, *Awake thou arme of the Lord, as in the dayes of old*; when it will take no rest it self, and give God no rest, till the Lord comes in a way of grace, that is the prayer that is spoken of *Isai.* 62. 6, 7, 8. that prayer that is accompanied with holy fervency is the cry of the spirit.

Sixthly and lastly, The cry of the spirit is such a cry as will not easily be silent, though it meet with no answer from the Lord; though it meet with a denial, as this *woman of Canaan* she meets with many discouragements, he gave her no answer at first, still she goes on to cry; her cry was a cry that was raised by the spirit of the Lord: the flesh may put a man upon it to cry to the Lord for a season, but if the Lord does not come in, the flesh grows weary; now the cry of the spirit is a constant cry, that will not give over, but will wait upon the Lord till such time as he shall send from heaven to save. Thus you see what the cry of the flesh is, and what the cry of the spirit.

Secondly, Now the Saints in all Ages in the dayes of their affliction, have been stirred up to cry with their spirits unto the Lord, and the greater their afflictions have been, the more they have cried unto the Lord: So it was with *Moses*, he was in a great strait when as he was before the *red Sea*, and then *Moses* cryed in spirit, God made:

made use of that strait to stir up the cry of the Spirit in *Moses*: And so when *Jacob* was in a great strait, he cryed more earnestly then ever he had done, when as his brother came to meet him with an Army of men, he saw nothing but death and destruction, he applied himself to the Lord, and cried mightily: It is said in *Hosea* 12. 4. speaking of *Jacob*, *He wept and he made supplication*: And so you know *David* in *Psal.* 142. *cryed, and it was when his spirit was overwhelmed and no man to pity him*; then he cryed unto the Lord. And you know our *Lord Jesus* (to give you no more instances) in the dayes of his affliction he cried louder then ever: That place *Heb.* 7.7. *In the dayes of his flesh he offered up prayers and supplications with strong cries and teares, unto him that was able to save him from death, and was heard in that he feared*: And the Evangelist *Luke* doth take notice, that as Christs affliction and sorrow did increase, so he cried the louder to his Father, *Luke* 22.44. *And being in an agony, he prayed more earnestly*; he prayed the more when his affliction increased, when he was in the midst of his *agony* then he cried more earnestly.

To make some short application of the Point. *Application*

First of all; Let it be a word of examination, there is none of us but at one time or other are pouring out our cries and complaints, and especially in our affliction we are full of cries: Now let us examine whether it be the cry of the flesh or the cry of the spirit; whether it be accompanied with pride of heart, and with impatiency and unbelief, with murmuring and repining; O that is the cry of the flesh, and the sinful cry

of

of the flesh, which is far from the cry of the spirit.

But to give you two or three things that you may make use of by way of tryall.

Tryals to know whether our cry be the cry of the flesh, or the cry of the spirit.

First of all, would you know whether your cry be the cry of the flesh, or the cry of the spirit? why then examine whether or no your cry and your complaint be not above your burden; many a mans cry is greater then his burden that God layes upon him, it may be he makes his burden heavy by his strugling. *Jobs* burden was not so, it was heavy: Now when a man shall cry out and say, no affliction like to mine, and no burden like to mine, O this is a sinful cry.

Secondly, When our cry is so great as to take us off from our duty either to God or man, that cry is not a gracious, but a sinful cry; the cry of the spirit makes a soul wait upon God in a way of duty; but now if a man in time of affliction is taken off from his duty, surely that cry is a sinful cry.

Thirdly, When a man in the day of affliction cries so loud that he cannot hear what the Lord speaks to him, God comes and speaks graciously, offers comfort, but the cry of the soul is so loud, that it cannot hear what God speaks; that a man shall be taken up with complaints as to refuse all the comfort that God sends him, this is a sinful cry; this was the cry of that afflicted man, *Psal.* 77. 2. *In the day of my trouble I sought the Lord, my sore ran and ceased not, my soul refused to be comforted.* Nay, when as a man or woman in the time of affliction, shall not only refuse his comfort, but justifie his complaint, as *Jonah* did, he justified his

his anger, when God asked him, *Doſt thou well to be angry? Yea*, ſaid he, I *do well to be angry*: This was a ſinful paſſion: And ſo when a man ſhall juſtifie any other paſſion, his ſorrow and complaining, and ſay, I do well to complain, and in the bitterneſs of my ſpirit I complain, this is a ſinful cry.

And therefore ſecondly, Let me deſire in the name of the Lord, that we would take heed how we give way to theſe ſinful cries and complainings, theſe cryings out, which ſpring from pride, impatiencie and unbelief. O, I pray, take heed of giving way to theſe ſinful complaints.

For firſt, I pray, conſider a little, that the hand of the Lord is in every affliction that is upon you: O that that were ſeen, that the hand of the Lord is in it: *Thou Lord didſt it* (ſaid *David*) I *was dumb, and opened not my mouth, for thou Lord didſt it*. O that would ſilence the ſinful cries of the fleſh, if the heart were ſenſible that the Lord did it; and if the Lord did it, then infinite wiſdome hath done it; and if infinite wiſdome order this or that affliction, why ſhould we cry out of our afflictions.

Secondly, Conſider whatever your affliction be, though you ſay none like mine, it might have been ſeven times heavier, infinite power could have heated the furnace ſeven times hotter, and made his fiery tryals ſeven times more ſharp: O then there is no cauſe why we ſhould complain, eſpecially in the

Third place, If we conſider what we have deſerved at the Lords hand; and O that when we pore ſo much upon our affliction, we would look with

with one eye upon that which may help to silence our sinful complaints! We have deserved that and a thousand times more at the hand of God. *Why should the living man complain, man for the punishment of his sin?* O there is sin enough; though it be true, it is not alwayes for that God afflicts, yet he may see enough, for which he may afflict seven times more. Now let our eye be upon this; this was that which silenced *Jeremiah*, *Jer.* 8. 14. *Why do we sit still? Assemble your selves, and let us enter into the defenced Cities, and let us be silent there, for the Lord our God hath put us to silence, and hath given us waters of gall to drink, because we have sinned against the Lord.* Take heed how we open our mouth in the day of our affliction.

Thirdly and lastly, Let it stir up all our souls to go to God through Christ, and to cry more in the spirit; and the greater our afflictions are, so much the more let our cry be to Christ: The time of affliction is no time to give over praying and crying; but *being in an agony he cryed more earnestly*; and so we in time of affliction, we should cry more earnestly. O that we might learn thus to cry, with this gracious, holy, believing, and fervent cry: The Lord Jesus hath given great incouragement to his servants to go and cry thus. O what incouragement doth Christ give in *Luke* 11. 8, 9. by a parable there, of a man being in bed? he hath no mind to rise, but through importunity he is overcome: And so by that Christ stirs up his Disciples to go and cry importunately to God their Father. And so in *Luke* 18. there is another parable of the *unjust Judge*, who

who neither feared God nor man, yet becauſe of the Widdows *importunity*, he would judge her cauſe; And ſhall not the Judge of all do right? I *tell you* (ſaith Chriſt) *he will avenge the elect that cry to him day and night.* And therefore Chriſt gives incouragement to you to go and cry earneſtly, and to wait upon the Lord, and not to give over crying, for the Lord hath the bowels of a father, *as the father pitties the child, ſo the Lord pitties thoſe that fear him.* Now the tender hearted parent is filled with compaſſion to the child, if the child be under a heavie burden, the bowels of a father is filled with compaſſion, and will not let him lie under that burden; and ſo the Lord, when the ſpirit is even gone, and the ſoul ready to faint, and the Lord ſee that their ſtrength is gone, then the Lord will come in, and exerciſe the bowels of a tender hearted father.

And know, that many times the Lord doth hide himſelf, and withdraw, and ſeems to be far off from the requeſts of his people, that ſo he may ſtir them up to cry the more earneſtly after him; he ſees that they begin to flag in their prayers, and do not cry ſo loud as they have done, the Lord he will withdraw, that ſo he may ſtir up a ſpirit of prayer, bring them into ſuch an affliction, that ſo they may cry the more earneſtly; the ſtorm was raiſed, when Chriſt was upon the ſea with his Diſciples, to make them cry the more earneſtly: The Lord ſeems to ſleep many times at the prayers of his people, that ſo by the prayers of his people he may be awakened.

Queſt. *But you will ſay, What need we cry thus earneſtly to the Lord? for he is found of them that*

that seek him not, we cannot find God by our seeking him, he must seek us, he is found of them that seek him not.

Answ. I answer, It is true, God is found of them that seek him not; that is when God comes first into a poor soul, he breaks in upon it, he prevents it with grace and mercy, and he seeks us, and brings home grace and mercy to the soul before the soul sought the Lord.

But now when the Lord hath found a soul, and brought home a soul to the knowledge of himself through Christ, O then he expects that that soul should continually wait upon him, and be seeking of him, in that way which is of the Lords own appointment: It is true, he is found many times of those that seek him not, but the Lord is not found of those that seek him lazily; he hears not cold prayers, no, it is the cry of the spirit the Lord heareth.

Quest. *Ah, but some will say, I cannot cry and pray, I cannot continue in prayer, my spirit is overwhelmed, and I am so shut up, that I know not how to utter a word in the presence of the Lord.*

Answ. I answer, Though thy spirit be overwhelmed thou mayest pray and cry aloud to the Lord, *David* did so, and why mayest not thou, *Psal.* 142. 3. *I cryed* (sayes he) and it was, *when my spirit is overwhelmed*; and although thou canst not utter a word to the Lord, yet thou mayst pray and cry with the cries of the spirit; the Spirit of the Lord stirs up sighings and groanings in the hearts of his people which cannot be uttered: So when thou canst not speak a word to the Lord, yet thou mayest cry. *Job* could not

speak,

speak, yet his soul cried to the Lord, and his eye cried to the Lord, *Job* 16.20. My friends scorn me, *but mine eyes poure out teares unto God.* When he knew not how to speak a word, his eye looked to the Lord, if he cannot poure out his prayer, his eye shall speak, and his soul shall speak; this may be an effectuall prayer.

Object. *Ah, but I am filled with the sence of my unworthiness, I dare not go before the Lord, I dare not beg any mercy, nor stand in his presence, I am filled with the sence of my own unworthiness.*

Answ. I tell thee; though thou beest filled with the sense of thy unworthinesse, yet thou mayest, and ought to cry to the Lord, and poure out thy soul in supplication: The *Publican* that went up to the Temple, he durst not draw nigh, he looked upon himself as an unworthy sinner, and yet poured out his prayer to the Lord: the sence of thy unworthinesse should not hinder thee in the pouring out of thy prayer to the Lord; the more unworthy, the more need of going to the Lord; and the more sensible of thy unworthinesse, the sooner the Lord declares his acceptance. Oh that the Lord would make us all mindful of this our duty! we are apt to cry with the cry of the flesh, but O that in the day of our distresse we did cry with the cry of the spirit: Let the crie that springs from pride, impatiencie, and unbelief be silent, laid low, and let it not open its mouth; but crie with the cry of faith, with the crie of the spirit; this will be a

good evidence, that affliction hath wrought the right way, and that the Lord hath done us good by our affliction: Till the flesh be silent, and the spirit raised up to cry in faith, we shall never have any evidence, that we have received benefit by our affliction; but when the soul shall be in affliction, and the spirit up and cry, it will be a good evidence, that the soul hath received good by the affliction.

And to say no more, the Lord will soon draw nigh to that soul that shall thus be found waiting for him; when the flesh shall be silent, and the spirit cry, the Lord will soon hear that crie. You know the Lord is a tender hearted Father, and he will not suffer any of his children to be tempted above what they are able to beare; he will not suffer them to sink under their burden, but will come in with delivering mercie; for the Lord doth sometimes hear the crie of the flesh, so he hath heard the crie of the flesh, though not the sinful crie; yet the crie of nature, the Lord hath heard that crie: He heard the crie of *Ishmael*, when as he was ready to perish for thirst: The Lad cried, and he heard the crie of the Lad, and the Lord opened the eyes of *Hagar*, and she saw a well of water: He heard the crie of the flesh, so gracious is the Lord, yea, he heares she crie of the young Ravens, of the young Lions, and the Lord he opens his hand and satisfies them. O that this might be an incouragement to goe to God in all times of distresse, let it be never so great, the Lord is a God of compassion, and if he does hear the

crie

crie of the unreasonable Creatures, and the crie of the flesh, O surely the Lord will much more hear the crie of the spirit; when his people come and apply themselves to him through Christ, such as hope in his mercie, and are found waiting for his salvation. Surely the Lord he will find out the best time, in which he will come in with deliverance to his Servants.

Matth. 15. 22.

Thou son of David, *have mercy on me.*

SERMON VI.

WE observed the last day, that great and strong afflictions will raise strong cries, make Gods people crie loud. It was a sore affliction that was upon this woman, *My daughter is grievously vexed with a devil*; and when she comes to Christ, she doth not only pray, but *cry* to him.

But to passe on, and consider something that still remains, and that is to look upon the Argument that this woman useth in her crie to Christ: her Argument is *mercy*, she cries *mercy*, pleads *free grace*; she doth not look to any worthiness in her self, neither doth her unworthiness discourage, but looks beyond both, and she closeth with *mercy* and *free grace*, *Thou son of David have mercy on me*: She comes to the son of *David*, she knew *David* was a merciful Prince and King, but she

shews mercie to his very enemies ; *David* spared the life of *Saul*, when he had him at a great advantage; and spared the life of *Shimei*, though he had provoked *David* by his curses. Now thus she reasons with her self, the son of *David*, the *Messias*, of whom *David* was but a *type*, he hath more mercie and compassion then *David*, surely his bowels are infinite, and therefore though she be a vile sinner, an unworthy wretch, yet she comes and takes hold of his mercie, and there is nothing else that she pleads with Christ, nothing else she rests upon, only upon *mercy*, no other Argument she useth, only presents her great miserie; her daughter *is grievously vexed with a devil*: She takes hold of mercie.

So then the Observation is this.

That where there is true faith, it will teach a soul to deny it self, to look beyond it self, its own worthiness and righteousness, and to take hold of mercie, and of the free grace of God through Jesus Christ. Doctrine.

I shall open the point to you.

And first I shall give you Instances, that the Saints in all Ages in their coming to God, hath looked at nothing in themselves, but hath only pleaded *mercy* and *free grace* in all their straits.

You know that Instance of *Jacob*, when he was in a great strait he applied himself to the Lord, he pleaded only *mercy*, he doth not look to any worthiness in himself, he doth not present that before the Lord as any motive, *Gen.* 32. 10. he

pleads no worthineſs, but looks to his own unworthineſs, *O Lord, I am leſſe then the leaſt of all thy mercies*; he doth not tell God, that he had lived without blame, that he had walked juſtly, and had not defrauded, but he had been a faithful Steward, that he had walked religiouſly, and eyed God in his wayes, that he had ſet up a pillar, and vowed a vow, he pleads none of this, but *O Lord, I am leſſe then the leaſt of all thy mercies.*

And ſo *Moſes*, though he had done as much as moſt men that ever lived, *Deut.* 3. 25. *I pray thee let me go and ſee the good Land:* Here is not a tittle of any of the ſervices that he had done for God that he doth mention; he does not ſay, Lord, I have taken a great deal of paines with this people, I have followed thy Commandements, and ſuffered a great deal of hardſhip with them for thy ſake; no, he only pleads mercie, *Thou haſt begun to ſhew thy ſervant thy greatneſs and thy mighty hand*, I *pray thee let me go over and ſee the good Land.*

And ſo *David* often in the Pſalmes, you ſhall find he is pleading with God, and he makes mercie his refuge, he pleads only mercie and free grace, *Pſal.* 4. 1. he pleads that God would hear him in his mercie: And you ſhall find, that when the Servants of God hath pleaded for others, they have urged nothing but mercie and free grace in all their ſupplications. So the Prophet *Jeremiah*, when he was pleading for the Church, *Jer.* 14. 7. *O Lord, though our iniquities teſtifie againſt us, do thou it for thy names ſake, for our back-ſlidings are many, we have ſinned againſt thee:* No mention of any righteouſneſs, no, he mentions their iniquities,

iniquities, *Our back-slidings are many, but do thou it for thy names sake.* And so the Prophet *Daniel*, when he was pleading for the Lords people, he looks beyond all righteousnes of their own, and pleads mercie, *Dan. 9. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lords sake:* He had before in verse 8. confessed all their iniquities, and now, *O Lord,* (sayes he) *do it for the Lords sake.*

And if you look into the new Testament, from the beginning to the end of the History of Christ, you shall never find any that were accepted of Christ that pleaded any thing, but *mercy* and *free grace*, *Matth. 9. 27.* And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David have mercy on us.* And so in *Matth. 17. 14, 15.* another comes to Christ, and he useth only that Argument, *mercie, Lord have mercy on my son, for he is lunatick.* And in *Matth. 20. 30.* there is mention of two blind men sitting by the way side, and they cried out, *Have mercy on us.* And in verse 13. the multitude rebuked them, but they cried the more, saying, *Have mercy on us, O Lord, thou son of David.* And so the same Argument the Lepers used, verse 17. *Jesus, Master have mercy on us.* Indeed we read of some of the Elders of the Jews, that came to Christ in the behalf of the Centurion, and they plead his worthines, *Luke 7. 4.* And *when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this:* But now the good man himself he had no such thought

of himself, but he utterly denies it, look into verse 6, 7. *Then Jesus went with them, and when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord trouble not thy self, for I am not worthy thou shouldest enter under my roof*: verse 7. *Wherefore neither thought I my self worthy to come unto thee, but say in a word, and my servant shall be healed.* Neither thought I my self worthy to come unto thee, such a mean and low account had this man of himself.

First, But I shall clear the Doctrine to you, and make it out, that a gracious heart, where there is faith, looks beyond all his own worthiness and righteousness, and comes to Christ.

Secondly, Shew you, that the same gracious soul closes only with *mercy* and *free grace*.

First, I say, a gracious soul in its coming to Christ, looks beyond all that is in himself; and that both in its first coming and afterward in any distresse, closeth with the Lord, and looks beyond his own worthiness, and pleads only mercie.

In the souls first coming to Christ, a gracious heart doth not nor cannot look to any worthiness in it self, for where the Spirit of the Lord is, it doth discover to man what his vileness and miserie is; now where there is a saving discovery to a soul of his own vileness, it is not possible that that soul should plead any thing of his own before God. For

First of all, The Spirit teacheth a man that he is empty, destitute of all that which is good, the soul is naked of all that which is good, and is as a poor beggar, that hath neither bread to eat, nor clothes to put on, but in a sad condition, utterly bereaved

bereaved of the Image of God: *In my flesh dwels no good thing*, sayes the Apostle, though through grace he had received much from God, yet *in me, in my flesh dwels no good thing*: Now where there is a discoverie made to a soul, that he is full of wants, poor and naked, surely such a soul can plead nothing but free grace.

Secondly, The Spirit of the Lord discovers to a soul, that it is not only full of wants, but full of sin, full of all manner of unrighteousnes, not only lost the Image of God, but is filled with the image of the *Devil*, and discovers that *all the imaginations of mans heart are evil, and only evil, and that from his youth upward*: Now when the Spirit of the Lord comes to make this discoverie to a man, that he is thus filled with sin, and lets a man see what a filthie thing sin is, how displeasing to God, how contrary to his Holines, that soul that hath this discovery can plead nothing of his own when he comes to God, but mercie and free grace.

Thirdly, The Spirit of the Lord doth discover to man, that he is a poor weak creature, that he is one that can do nothing to help himself out of this miserable state, that he can do nothing to procure a better condition for himself, that he can make no satisfaction to God for the least of his transgressions; full of sin, ah, but he cannot make satisfaction for the least transgression, he cannot lay down a price to redeem his own soul, he cannot change his own heart, and he cannot work up his own spirit to believe in Christ, he cannot subdue any lust in his own heart, a poor weak creature that can do nothing, cannot think a good thought, nor move toward God: Now when the Spirit of the Lord discovers

discovers this to a man, O then he sees there is nothing to plead but mercie.

Fourthly, The Spirit of the Lord doth discover to a soul, that his natural estate is a state of enmitie; the Lord rips open a mans heart at his conversion, and shews him what enmitie is in his bosome, how full he is of contrary workings in his heart and spirit to the Lord, he sees that secret enmitie that he never saw before: Now when this comes to be discovered to a man or woman, that they are in a state of enmitie to God, and the workings of that enmitie cannot cease, if the Lord doth not put forth the mightie power of the death of Christ; I say, that soul that hath all these discoveries made to it, first sees that it hath no worthiness, pleads nothing of his own, especially such a creature, so full of wants, so full of sin, and so full of weakness, and so full of enmitie, such a creature can plead nothing of his own when he comes to the great God.

Nay, as it sees that it hath no deserts to plead, so it sees that there are contrary deserts, I say, these discoveries will make a soul sensible of contrary deserts, that it deserves nothing but hell and wrath, and confusion, rejection from the Lords presence for ever and ever: The Prophet *Daniel* was sensible of these contrary deserts of the people, *Dan.* 9. 8. *To us belongs nothing but shame and confusion*: So that you see when the Lord by his Spirit comes to discover to man, what a vile creature he is, such a soul sees that it hath nothing to plead as matter of merit, but mercie.

And as in its first coming, so whenever a gracious heart goes to God, after it is brought home, reconciled,

reconciled, made one with God through Christ, after it hath walked with God, yet even then no gracious heart that can plead any worthiness, any righteousness of his own; when he goes before God, he cannot plead any of his graces, nor any of his own services, nor any of his own sufferings; and if so, then there is nothing to plead.

I say, a gracious heart cannot plead his own graces, it cannot plead his faith, nor holiness, it cannot present that to the Lord, that the Lord for such and such graces should bestow mercie; for the very faith of the Saints is imperfect; now that which is imperfect cannot merit any thing, abundance of unbelief mixed with the strongest faith, *Lord help my unbelief*: It is true indeed, that *David*, in some of his Psalmes, desires God to look upon his faith, *Psal.* 25. 20. *Deliver me, for I put my trust in thee*: But he doth not look upon his faith as merriting any thing at Gods hand, but only desires that God would look upon his Covenant, the Lord had promised grace to his people in trusting upon him; so that he doth not desire the Lord to look upon it as any act of his, for faith is little worth as an act of ours, but he puts the Lord in mind of his Covenant, of the Promise that he made with his people.

And the Saints, as they cannot plead faith, so they cannot plead holiness, for as their faith, so their holiness is imperfect; they have many failings, manyfold corruptions are found in the most gracious heart, therefore they cannot plead holiness before the Lord.

It is true, *Hezekiah* in *Isai.* 38. 3. and so *Nehemiah* spread before the Lord what they had done,

done, and how they had walked; but that can be no Argument that we should make use of that as an Argument, no Argument that that was the best Argument; but I say, they only did desire the Lord to look upon his own work in them, they were far from pleading any merit, any desert. And therefore you shall find the best of the Saints, when in the best temper, have been found disowning their own righteousness, and their own worthiness. *Paul* he had as much to plead, and to trust too, as any man living, and yet he looks upon all as *drosse and dung* in comparison of Christ; in respect of pleading righteousness all is drosse and dung, though it is good in its place, yet to lay it as a foundation, it is drosse and dung. And see what is said *Job* 9. 20. *If* I *justifie my self*, *mine own mouth shall condemn me*, *if* I *say* I *am perfect*, *it shall also prove me perverse*. O that they would mind this that boast of perfection! *Job* was as perfect as any, yet *if* I *justifie my self*, *mine own mouth shall condemn me*, *if* I *say* I *am perfect*, *it shall also prove me perverse*. The very saying I *am perfect*, would condemn me, it would declare that I am lying against the truth, and I should declare my imperfection, while I am pleading perfection: Thus a gracious soul dare not plead faith nor holiness.

Secondly, It dare not plead any services; when it hath done its utmost for God, it dare not plead what it hath done, no work, no services, no tears, no fastings, it dare not plead these before the Lord. Indeed you shall find many unsound hearts, that have pleaded these things, and trusted to them, many unsound hearts and hypocrites, that have

looked

looked much to their righteousnes, to their prayers and fastings, and their good works and services that they have done for God, they have pleaded these before God, *Isai.* 58. *Wherefore have we fasted, and thou hast not seen, and afflicted our soul, and thou regardest not.* And so you know the storie of the *Pharisee* and the *Publican* that went up to the Temple to pray, the *Pharisee* he stood upon it to justifie himself, *Luke* 18. 11, 12. he stood much upon his own justification, what he was not, and what he was, I *am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice a week, I give tithes of all I possess: But the Publican he smote upon his brest, saying, God be merciful to me a sinner; and the Publican he went away justified rather then the Pharisee.* Though hypocrites look at their services, yet a gracious heart dare not look at any thing it hath done: *Matth.* 25. When Christ takes notice what the Saints hath done, and sayes, *Come ye blessed of my Father; I was hungry, and you gave me meat, thirsty, and you gave me drink, naked, and you cloathed me. Why Lord, say they, when saw we thee a hungry, thirsty, and naked, when did we these things to thee?*

What did the Saints do good works ignorantly? did good and did not know? No, that which is done out of ignorance is sinful, no, they knew what they did, and that they did but according to the mind of Christ; ah, but when done, they take no notice of it, their right hand shall not know what their left hand doth, for they dare not plead their services and their duties upon this account.

For

For they know whatever is good is not theirs, but Christs, whatever in them that is good, and whatever good they have done, is by the Lords Spirit, and therefore they know there is nothing for them to plead by way of merit; no, the more they are inabled and assisted to do for Christ, the more they are ingaged unto Christ, Christ is not ingaged to them, but they ingaged to Christ.

And besides, whatever they have done in the service of the Lord as theirs, it is accompanied with many weaknesses and frailties, that if it were not for Christ and his righteousnes, and Christs presenting them, God the Father could not accept the best service that ever was done by the best men.

And besides; the Saints know that when they have done all they can, they are unprofitable servants, if they could do a thousand times more for God, yet they have nothing to plead: Christ teacheth us so, *Luke* 17. 10. *So likewise ye, when you shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do.* Mark, if it were possible for any of Gods people to do all that the Lord requires, yet there is nothing to plead, you have done but that which was your duty, that which was your debt; Now the payment of a debt is no ingagement, he to whom the debt is paid is not ingaged, you have done but your duty. And so the best of all the Saints, if they could do all that is required, they do but pay their debt; there is a debt of thankfulnes, not debt of justice, we have done that which is duty, which we owe to mercie and free grace.

Again,

Again, the Saints cannot plead their sufferings. Though a man suffer never so much, and suffer never so well, and suffer upon a good ground, and suffer for the name of Christ, yet there is nothing that he can plead by way of merit, for there is no man suffers without sin: there was merit in Christs sufferings, because he suffered and had no sin of his own, he was the *Lamb of God without spot*; but now the best of Saints upon earth, who do suffer for the name of Christ, cannot suffer without sin, though it is not punished for sin, yet still there is sin in the person, and so can be no desert.

And then beside, it is that which the Saints owe to Christ; as they owe all duties, so they owe all suffering for the name of Christ, and if they should suffer a thousand times more then ever any man suffered, it is but what they owe; and therefore suffering cannot be pleaded no more then services. And so you have the first part of the point.

But of the second part, to speak more briefly to that, as a soul is taken off of it self, so it pleads only mercie, flees to free grace, comes to naked mercie.

First, For a gracious heart it sees and knows, that there is a *fulnes* in mercie to satisfie all its wants, all its desires, there is enough in mercie to make abundant supply to it as it; sees there is that in it self, which may make it run from it self, so there is that in mercie and free grace, which may make it run to it as to a City of refuge. There is a fulnes in mercie which may answer the soules desires and wants; for as you heard before, when the Lord doth discover to a man, that he is a poor creature,

creature, destitute and naked, why the same spirit doth discover, that there is enough in mercie to supply all wants; mercie hath made great provision for the poor, naked, destitute creature; and as it discovers to a soul, that it is a sinful creature, so the same spirit doth discover, that there is enough in mercie to take away all sin, and pardon all transgressions; and mercie and free grace hath set open a fountain, an infinite fountain, a bottomless fountain of merit in the blood of Christ, for the washing away of sin; and as the soul sees, that it is a poor weak creature, so the same spirit doth discover to it, that mercie is strong; and mercie is able to reach him in every condition, and able to lift him up in the lowest condition, and as it sees that it is an enemie to God, so the same spirit doth discover, that mercie can reconcile it, shew what is done for the reconciliation of poor creatures; mercie hath given Jesus Christ for to slay the enmitie and to reconcile poor lost creatures. Thus, I say, a gracious soul it will flee to mercie, it sees that there is a fulnes in mercie to answer all its wants.

Secondly, And as it sees a *fulnes*, so there is a *freenes* in the Lords mercie, and therefore runs to mercie, as this woman did, and pleads mercie, and to cast her self into the armes of mercie, because free; see that the Lord is a tender hearted God, and that mercie flew freely from him, mercie makes free invitations, the soul seeing and hearing that, it is perswaded to apply it self to mercie.

Thirdly, Such a soul will flee to mercie, because it knows, that all that God doth for his people

ple in the busines of salvation, it is for the *exaltation* of mercie and free grace, the great work of the redemption of souls, it is only for the exaltation of mercie and free grace; it vvas free grace that found out the vvay of redeeming souls, and free grace that gave sinners to Christ, and free grace that gave Christ for sinners, and free grace gives Christ unto sinners, and all that God doth in sanctifying and saving his people, is upon the account of mercie and free grace, and therefore the Lord he invites souls to himself, and he makes choice of such as may most of all declare the riches of his mercie, vvhen he sends to invite men to come in to him, he sends to the high vvayes and hedges, goes and compels them to come in, *Go and call the blind and the lame*: When Christ makes a feast, he sends to the poor; he knovvs, that the poor hungry souls, vvhen they shall taste of the riches of his grace, they vvill be thankfull, and they vvill advance mercie and free grace, and therefore he sends to the high-vvayes and hedges to compell them to come in. Thus you have seen both the parts of the Doctrine opened.

A vvord or tvvo for improvement; and I shut up all.

First, Let us take heed, brethren and friends, that vve be not found looking to any vvorthinesse of our ovvn, vvhen vve come to Christ; take heed that vve be not found looking to any righteousnesse of our ovvn; take heed vve bring no price in our hand vvhen vve come for mercie, that vvill spoil all: O there is many a poor soul by this is kept from coming to Christ; from closing vvith

Christ, from resting upon Christ, and so from salvation, because it is a hard matter to bring them off from looking to something of their own; men will hardly be perswaded that they do so; but yet it is a very ordinary thing, and thousands more do it, then will be perswaded they doe it, who doe look upon something of their own, and so are kept from Christ: Whence is it else, that men stand so much upon their own justification? men stand to plead for themselves, and justifie themselves, and quarrel with God in time of affliction, and entertain hard thoughts of God, it is because men have too good thoughts of themselves? Whence comes it else, that men are up and down in their spirits, and comforted according to their actings? But from hence, because men are prone to look to something of their own, as a foundation of their acceptance with God: Whence is it else, that men are kept from closing with Christ, because of the sight of their unworthinesse? But from hence, because men would have a price in their own hand, to buy grace of him, and mercy of him.

But it may be many a poor soul will say, that he doth not look to his worthinesse, God forbid that I should do it, sayes the soul: Ah, but thy unworthinesse does keep thee from Christ; and if so, then thou supposest that some worthinesse in thee should make thee close with Christ.

Now I beseech you Brethren, that we do not look to any thing in our selves, think not to bring any price with you when you come to Christ, but know, that we are poor, and naked, and miserable, sinfull, and weak, and full of enmity against God

and

and Christ, that there is nothing that we can plead; what is there that we would carry? If you had more grace, you could not plead that; if you had done more service, you could not plead that; and if you had suffered for Christ, you could not plead that: O then why do our souls flag and hang back, and do not make haste to Jesus Christ?

And let me tell you, that souls that have nothing have best acceptance: I said before, that if you carry a price you loose all your labour, Christ deals with the poor, and with none else, and trades with them that have no mony; and I say, that souls that come to Christ most empty, most naked, most destitute, most desolate, in the apprehension of their own vileness, sinfulness, enmity; that soul that comes thus to Christ, shall have best acceptance: If a man comes and pleads any thing else, pleads, Lord, I have done so and so, I have been so and so, this moves not the Lord, to tell God of your righteousness, and what you have done, it moves not God at all; but to tell God what a poor creature you are, full of sin, and full of weakness, full of enmity, and full of wants, this will move the Lord: Is it not so with your selves? I pray consider how it is with our selves, and what it is that moves us; when a poor man comes, what is it that moves us? O when he shall spread his wants, and expresse the sence of his wants and misery; a poor man comes to you and sayes, O Sir pitty me, help me, I want every thing, I have not a rag to put on my back, no bread to put into my belly, I am blind, I am lame, I have no legs to walk with, no hands to work with, O this will make impression upon the hearts of men, though

hard ; And shall not this move the Father of mercies ? O it will prevail much : If a soul shall goe and say, Lord, I am miserable, naked, no eye to see, no legs to walk, no hands to work, O this speaks loud ; when the soul shall cry, Lord help, Lord hear me ; I tell you, this will plead very loud in the eares of God, for Christ (as I said before) he will deal with none but the poor, he will heal them that have nothing ; you have many Physitians that goe up and down and give it out, that they will heal the poor for nothing. So Christ gives it out in the Gospel, that he will heal the poor, and none but the poor ; let a poor desolate, naked, empty soul goe to Christ, and say, Lord, thou hast invited poor sinners to come that have no money, and I am such an one, Lord, heal me : Christ will heal such a soul ; Christ will not heal the rich, if they be rich and full they have no need of him ; *The rich he will send away empty*, but the poor shall not goe away empty. O then, that this might perswade us, that when we go to God we might go poor, in the sense of our own unworthiness, for it is the best thing to move the Lord to mercy.

Lastly, Let us make mercy our refuge, for it is not enough for a man to run from himself, if he does not run to mercy, if he does not run to free grace, if he goes any where else there is no healing. Now therefore it calls upon us all, every one in the Congregation this day, to make mercy and free grace our refuge : O that we might goe to God upon that account, as this woman of *Canaan* did, *Have mercy on me, O Lord, thou son of David* : She comes to mercy,

mercy, and pleads mercy, and rests upon mercy and free grace.

Oh that we might make more use of mercy and free grace for all things! Let us come hither for pardon of sin: Doe you want pardon of sin? Plead with mercy and free grace, flee to the Promises of mercy, I *will be mercifull to their sin, and remember their sin no more.* And so would you have peace? Goe more to free grace, plead more with mercy, there peace is to be had, it is mercy that *creates the fruit of the lips peace peace.* And so doe you want healing? healing of your corruptions, of your distempers of spirit? What is it that you want? O goe to free grace, it is to be had in mercy, there is healing for you, *I will heal their backslidings, and love them freely.* Oh that the Lord would help us all to flee to this refuge. Doe you desire any thing? Goe upon the account of mercy, doe not stand upon any worthinesse, any justification of your selves, and if you be kept from Christ by your unworthinesse, then you have an eye to your worthinesse: O that we might not look upon any worthinesse! If a man come to you and plead, that you would take pitty upon him, it would move your hearts more, then if a man should come and require of you that you should doe so and so for him, because you have done so and so for others? No, but if he falls down at your feet, it prevails more with you; and so, when God sees that a man stands upon it, upon his own justification, O this does not prevail; but when a soul cometh to the foot-stool of free

grace, and pleads nothing but mercy, I am worthy to be cast out, but thou hast given an invitation to sinners, and here I will wait at the foot-stool of free grace; this will move the bowels of Jesus Christ.

Quest. *Ah, but may not a man cry for mercy, and yet goe without it?*

Answ. True indeed, it is possible a man may cry for mercy, and call for mercy in a dead, cold, formal way, many a poor creature will say, Lord have mercy on me, and he trusts to his *Lord have mercy on me*, and so thinks that should save him; but that is not to trust in mercy; they trust in their saying so, but they trust not in mercy: It is possible that a poor wretch in time of extremity may cry out, *Lord have mercy*, and yet not apply himself to mercy; for the soul that applies himself to mercy, he applies himself in Gods way: Now Gods way in shewing mercy, it is in Jesus Christ; if a man cries never so loud for mercy, yet if he does not apply himself in Gods way, look thorough the Mediator, he may cry and go without it; but he that doth apply himself rightly to mercy, he seeks it in Christ, for mercy will doe no good out of Christ; therefore a gracious heart applies himself only to Christ; and he that applies himself to mercy, he waits the Lords time for mercy: So that a man may say, *Lord have mercy*, and cry out for mercy, and yet be far from obtaining mercy.

But now this let me say, that if any poor soul that is sensible of his own misery, that sees it is full of wants, and full of sin and unrighteousness, and full of weakness, unable to help himself, and full

of

of enmity, so that it can do nothing but sin against God, I say, a soul that shall see this, and shall apply it self to mercy in mercies way, look to God through Christ the *Messias*, come as this woman, to the *Messias*, *O thou son of David have mercy on me*; no soul that shall thus apply himself to the mercy of God thorough Christ, being sensible of his own lost condition, and shall there wait, but certainly the Lord will make a good end with that soul, and that soul, as the Apostle speaks, *Shall find grace and mercy to help in time of need.*

Matth. 15. 22.

My daughter is grievously vexed with a Devil.

SERMON VII.

YOu have seen this womans *faith* in her coming to Christ, and closing with Christ as *Lord*, and as the *Son of David*.

We shall now see the *love* of this woman; here is her *love* as well as her *faith*; there was a great deal of love and compassion in her towards her daughter, the stroke that was upon her daughters body, fell upon her spirit, and lay heavy there; and therefore she doth not say, *Lord have mercy upon my daughter*, but, *Lord have mercy upon me*: It is my affliction, and my burden, *Lord have mercy upon me, for my daughter is grievously vexed with a Devil*: Her daughters affliction was heavy upon her spirit.

Quest. *But you will say, Whether was this affection natural or spiritual grace? Whether did she speak this from natural affection to her child,*

child, or was this a fruit of her faith?

Answ. I answer, Here was both natural affection and spiritual grace; for seeing this woman had a seed of faith in her, as hath been proved, natural affection could not work alone; where there is the grace of faith in the heart, it will not leave nature to work alone, but grace will step in and rectifie natural affection, order natural affection, set bounds to natural affection, set natural affection upon a right ground, and make them look to right ends, where there is grace natural affection cannot work alone: Indeed in that heart where grace doth not dwell, there nature works alone, as the natural affections, grief, and sorrow, and anguish, in a natural man, where the spirit is not, nature works alone, he cannot propound any spiritual consideration to himself to quiet his grief and sorrow; he may fetch in some carnal considerations, or he may stay till nature settle of it self, time may wear out his grief, but no work of grace to compose the spirit, time must work it out: But now in a gracious soul, nature cannot work alone, but grace will step in to order and rectifie, to set bounds to the affections, and will help to compose the spirit; and so we may conclude of this woman, here was first natural affection in her; nature did teach her to love her child, but natural affection did not work alone, here was also the spiritual grace of faith, faith taught her to love her child aright; nature taught her to love her child, but grace taught her to love her child aright.

So that there was the working both of nature and grace.

Quest. *But you will say, Was it not an evil to give way to natural affection?* *Answ.*

Answ. I answer, No, natural affection is not the corruption of nature: Indeed there is a great deal of corruption in natural affection, but natural affection is not the corruption of nature; no, natural affection is part of the *Image of God*, the remnant of the Image of God which was left in man since the fall of *Adam*, for it is a sin to be without natural affection: The Apostle, speaking of the sins of the last dayes, he reckons up this as one, *without natural affection*, *Rom.* 1. 31. Natural affection is part of the Image of God; and it is that, without which the world could not be continued: The Lord in abundance of mercy and wisdome hath planted natural affection in the hearts of Parents to their Children, for if it were not so, Gods name would soon be dishonoured, and there would be all manner of cruelty, and the race of mankind would soon be destroyed; so that it is a mercy to have natural affection, but to have spiritual grace to work with natural affection, to have faith to set natural affection right, and to cause it to work aright, that is the greatest mercy: Now this woman had both, she loved her child, and loved her child aright.

And this woman may be a pattern to all parents, to all those that have children, and may teach every one of us, not only to love our children, but to love them aright.

So then to close with the Doctrine, which is this:

That wheresoever there is faith in any man or woman, it will rectifie natural affection in them; faith will teach parents to love their children aright.

In

In the opening of this Point I shall shew you two things.

First, That there is a great deal of love in natural affection in the hearts of parents towards their children.

Secondly, Where there is faith, it will rectifie those natural affections, and teach to love Relations aright.

First, It will not be unnecessary to shew you, that there is a great deal of love in natural affection in the hearts of parents to their children; it will not be altogether unuseful to see how much love there is in the hearts of parents to their children, that children may see the love of their parents to them.

What a great deal of natural affection is there in the hearts of parents towards their children? *O Lord, thou son of David, have mercy on me, for my daughter is grievously vexed with a Devil.*

And you shall see, that the Lords hand hath ingraven natural affection upon the hearts of parents, and it is ingraven in such great letters upon the hearts of parents, that it is almost impossible to wear it out, *Isai.* 49. 15. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* It is a very hard thing to do it, it is almost impossible that a woman should forget her sucking child: It is true indeed, some have done it, some have forgotten it, some have laid cruel hands upon their sucking child; such are monsters rather then women, but it is not possible that a woman that hath the compassions of a woman should forget her sucking child.

And

And our Saviour tells us, that it is in the worst of men, *Matth.* 7. 11. *If ye then being evil know how to give good gifts unto your children:* There is this good thing in the hearts of the worst men living, love in their hearts to their children. And therefore it is, that the Lord doth make use of the compassions that is in the hearts of parents, to set forth his own love and compassion toward his people; that place before, *Isai.* 49. 15, 16. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the palmes of my hands.* And so *Psal.* 103. 13. *Like as a father pittieth his children, so the Lord pittieth them that fear him:* He maketh use of the bowels, the pitty and compassion of Parents, to hold forth what bowels are in his heart towards his children.

Now that you may see what this natural affection is, and that you may see the greatness of the love of parents to their children, consider how it works.

First of all, Love makes them willing to undergo a great deal of pain and sorrow, labour, care and travel; what is it almost that Parents are not willing to undergo for their children? O how much sorrow do poor women meet withall in bearing and bringing forth children? And yet their desire to children doth carry them through all; *A woman, though she have a sore travel,* saith Christ, *when delivered forgets her sorrow, for joy that a man is brought forth into the world.* And so when they are brought forth, what great pains are parents willing to take for their children?

dren ? How long doe they hang upon their mothers breasts before they can shift for themselves ? And yet that affection that the Lord hath planted in parents, makes them willing to doe all this.

Secondly, that natural affection that the Lord hath planted in parents to their children, maketh them to sympathize with their children in every burden and affliction, every affliction that lieth upon their children to be their own affliction; so this woman in the Text, *O thou son of David have mercy upon me* : The affliction was upon her daughter, but it was her burden; *O Lord have mercy upon me.* The parent doth sympathize with the child, and doth account the affliction of the child to be their own affliction; for how are Parents affected when their children are ill, and when the hand of God is upon their children ? If the childs head doth but ake, it makes their heart ake, so sensible are parents of their childrens troubles: The Noble man that came to Christ, see how he was affected when his child was sick, *John* 4. 49. *Sir, come down ere my child die* : At verse 47. he besought Christ, that he would come down and heal his son, *for he was at the point of death.* Christ delayed the businesse, verse 48. then said Jesus unto him, *Except ye see signs and wonders ye will not believe* : But see how abruptly he answered Christ, verse 49. *Sir, come down ere my child die.* He was not able to attend any thing else, all his mind was upon his child, O *Sir, come down ere my child die.* He could hear nothing till his child was healed, and thus natural affection vvorketh towvard their children.

Yea

Yea thirdly, This natural affection will make the parents to *passe by many injuries* that are done by children to parents, and yet parents ready to pardon them; upon the least submission the heart of a parent relents; it is a very hard matter for a parent to cast off his child, though there be many provocations.

See some Instances in Scripture; that of *Abraham* is remarkable, *Gen.* 21. 9, 10, 12. His son *Ishmael* he was a wicked child, one that scoffed at the son of the Promise, and *Sarah* she maketh her complaint, and desires that the bondwoman and her child might be cast out, verse 10. *And the thing was very grievous in Abrahams sight because of his son*, verse 11.

Though he was a wicked child, a rebellious child, a scoffer at good, yet when it came to casting of him out, it seems very grievous to *Abraham*, because of his son.

And you know the Prodigal son, that had spent his portion in riotous courses, how willing was his father to forgive him, to pardon all his miscarriages, and to close with him again upon his first return and submission?

And you know that Instance of *David*, which holds forth a great deal of affection that was in that good man towards a wicked child, 2 *Sam.* 18. 5. *Deal gently for my sake with the young man, even with Absalom.* He was a wicked and rebellious son, one that rose up against his father, one that would have turned his father out of his kingdome, one that sought his fathers life, one that had committed great wickedness in the sight of the Sun: But oh! how doth *Davids* heart yearn

yearn towards him? And when the Captains went forth to battel, *David* gave this charge, that *they should deal gently with him for my sake.* Thus you see how the hearts of parents works towards their children.

Fourthly, That natural affection that God hath planted in the hearts of parents towards their children, doth teach them to accept willingly any service that is done by their children; though it be never so weakly done, yet if the Father sees that the child hath done its good will, in obedience, and in love, O! how acceptable is the least piece of service done by such a child? And therefore the Lord taketh an argument from this to strengthen his peoples faith, *I will spare them as a man spareth his own son that serveth him*, *Mal.* 3. 17.

Fifthly, Natural affection will teach the parents to *supply all the wants* of the children. O! what care doth parents take to supply their childrens wants, that they may want nothing that is good for them? They shall have that which is sutable to them: *Ye that are evil know how to give good gifts to your children:* What care do parents take of their children, while young, to supply their wants? And what care do they take to make provision for their children, when they are dead and gone? Nay, do not many a poor parent undoe himself to make provision for his children, that he may make them great in this world, and leave them something when he be dead and gone.

Sixthly and lastly, to name no more; The love that is in parents makes them exceeding *unwilling to part with their children*; it is the greatest affliction.

fliction in the world, they had rather loose all their estates then loose their children: Nay, though parents many times be so poor as they cannot keep their children, yet how loath are they to part with their children? The poor Widdow we read of, 2 *King.* 4. 1. all her estate was gone, nothing left her but her two sons, the creditor came to take unto him her two sons from her, but how loth was she to part with her two sons? Nay, how hard is it for parents to part with their children when God takes away their children by death? You know that Instance of *Job*, *Job* 1. he did bear very well all the afflictions and losses that he met with all, till he came to loose his children, the messengers came and told him, that all his estate was taken away; and you read of nothing that *Job* said, but when they come and told him, his *children were slain*, then *Job rent his mantle, and fell down upon the ground and worshipped*: To loose his estate was nothing, but to hear that all his children were slain, he rent his mantle, and fell down upon the ground; a token of his great sorrow: And you know how *David* was affected, when they brought him word that *Absolom* was killed, he went up to the chamber over the gate; and he wept as he went, saying, *O my son Absolom, would God I had died for thee*: A most pathetical complaint that this poor man makes when his child was taken away, though he was a wicked child, and one that sought his fathers life. Thus you see the first part of the Doctrine, that God hath planted natural affection in the hearts of parents to their children.

Secondly,

But secondly, I shall shew you, that where there is faith, natural affection cannot work alone, but faith will rectifie natural affection; faith will teach Parents to love their children aright: Natural affection will teach them to love their children, ah, but spiritual love that springs from faith will teach them to love their children aright. *The second part of the Doctrine.*

Quest. *But you will say to me, when may Parents be said to love their children aright? or how shall we know that the love of Parents to their children, is not only the working of Natural affection?*

Answ. First, where there is faith, it will teach Parents to love the *souls* of their children: Nature will teach to provide for the body, but the Spirit of the Lord that teaches Parents to look after the souls of their children; now when the soul is loved and respected more then the body, then do Parents love their children aright.

In *Gen.*17.18. you may see what a request *Abraham* doth make for his son *Ishmael: Oh! that* Ishmael *might live before thee.* God hath been making many gracious promises to *Abraham* concerning another Seed, but *Abraham* could not forget his son *Ishmael*, neither did he beg that he might have a great estate, but that he might live in the sight of the Lord: When Parents take care of the souls of their children, then Parents love their children aright.

Secondly, Parents love their children aright, when as they do love them in *obedience to the Lord*; when they love them, and when they take pains, and act for them, and perform all offices of love to them in *obedience to the Lord*; when Parents

do bring up their children, and perform every duty to them, in obedience to the Lord: *these are the children that the Lord hath graciously given his servant*; and so he love them, and perform duties to them, that he may obey the Lord, and be found working the work of his station and relation, in bringing up these children to the Lord; this is that love that is not only natural, but spiritual.

Thirdly, Again, Parents love their children aright, when as they have an eye to the *Covenant* of God concerning their children; when they have an eye to the *promises* of God that he hath made to the children of Believers: He hath said, *that they that come of thee, shall build the old waste places.* When as Parents thus eye the Covenant of God in looking upon their children as the Lords, and these are they that the Lord hath said he will own; and so love their children more because they are the Lords then theirs, because the Lord hath promised that he will own them, and make use of them. And so I conceive *Moses*'s Mother had respect to this in her love to her child, Hebr. 11. 23. *By faith* Moses *when he was born, was hid three Months of his Parents, because they saw he was a proper child, and they not afraid of the Kings commandment.* Her love sprung from faith, when she hid her child *Moses* three months; it was not from Natural affection, but from faith. *By faith Moses* when he was born, was hid three months, because they saw he was a proper child, and they not afraid of the Kings commandment. The Kings commandment was, that all the Male-children should be drowned

drowned, and to disobey his commandment, it did endanger their own lives; ah, but by faith, she ventured: she looked upon her child as one that God would make use of, she was perswaded that God would make use of this child *Moses*, to do something for the future; she knew that there was a promise that God would deliver his people, and she knew not but that this might be the Man, and so was not afraid, but by faith hid him.

Fourthly, Parents love their children aright, when as they are much *praying* for their children, presenting their children to the Lord, and praying for them, crying to the Lord in their behalf for the blessing of the Lord upon them, when they are very instant with God that he would take away the guilt of original sin that is upon their children, and the guilt of actual transgressions that are found upon their children. *Job* every day took a sacrifice, and sacrificed for his Sons and Daughters, he prayed for them, he was careful that sin might not lie upon them: Oh, that was spiritual love that was found in *Job*, it was of a right stamp, he was careful that the guilt of sin might not lie upon them; and therefore he every day offered a sacrifice to the Lord. And the woman of *Canaan* she cries in the behalf of her child, she comes to Christ, and cries to him for her child. And so when Parents go to Christ for their children; when under bodily Infirmities, go to Christ for them, and when under spiritual Infirmities, go to Christ for them, pleading with Christ for them, then do Parents love their children aright.

Fifthly, when Parents are careful to *educate*

their children for God, when they are careful that God may be honoured by their children, that their children may be instructed so as to honour God, when they desire and endeavour to prevent all dishonour that may be done to God by their children, to reprove them, and to rebuke them, and not to be so indulgent as old *Eli* was, which proved to be the ruine of the whole family. I say, when Parents are careful that God may not be dishonoured, but labour that their children may be instrumental for God, and they do seek the Lord for this thing, and do deal with them upon this account, and are careful to instruct them, and to lay before them the mind of God, and careful so to dispose of them, as God may be served by them; when this is the care of Parents, this is a discovery that their love is not only natural affection, but spiritual grace, and their natural affection is set right by their faith, which the Lord is pleased to bestow upon them.

For the Application.

First, Take notice what a mercy it is, that God hath planted such Natural affections in the hearts of Parents; it is a great mercy, it is that which is little taken notice of, but it is that which we and all in the world have cause to bless God for, that parents, yea those that are evil can do so much good for their children, give out of the good things which they have to their children; there is much of the wisdom and goodness of God in it, that Parents should do so much for their children, when they doe not deserve it, it is long before it can deserve any thing; nay when grown up, there are many times contrary de-

deserts, and that yet the hearts of Parents should be kept up towards their children, as I said before, there is a great deal of the wisdom and goodness of God in it; for there is a great deal of evil thereby prevented, a great deal of sin and cruelty that is prevented by the Lords giving of natural affection. Oh admire the wisdom & goodness of God in this!

Secondly, Let Parents know that this is not enough to have natural affection and love to their children, but oh that Parents would labour to love their children *aright*. It is not enough to love them much, to have great natural affections, but let Parents labour to love their children *aright*; labour so to love them as to love their *souls*, to take care of their souls, which is a thousand times more worth then the body; labour to love them in *obedience to God*; labour to eye the *Covenant* of God in loving your children; be more in *seeking the face of God*, in the behalf of your children: Oh that Parents would look upon it as their duty, to pray more for their children. Oh look upon *Abraham*, and let him be your pattern; how did he cry to the Lord in the behalf of *Ishmael*? it lies upon all Parents to go to God for their children, yea for every one in particular. *Oh that such an one might live in thy sight!* Look upon the woman of *Canaan*, how did she cry to Christ for her daughter? oh, *Lord have mercy upon me*: Now let Parents go to Christ for their children; oh go and cry for the souls of thy children, as this woman did for the body of her daughter; oh Lord, I see such a corruption in such a child, and such a lust in such a child, oh that the *Son of David* would have mercy on them.

We should go to Christ for the souls of our children, that Christ would cast out those corruptions that we see sprouting in our children.

Thirdly, Oh that this might provoke us all to look after *faith*: what need have Parents to labour for faith in Jesus Christ? if it be but upon this account, that you may love your children aright: oh look to Christ for *faith*, cry unto Christ to give you *faith*, that so you may love your children aright: There may be a great deal of natural affection in parents, they may dote upon their children, and undo their children, and yet not love them aright; for it is impossible that a man or woman that hath not faith to love children aright, they cannot love their children aright, till they have faith.

And to provoke all parents to look after faith upon this account of their children, let me say this to you; that faith will teach you to love your children impartially. There is a great deal of partiality in natural affection, and it runs out much to one child, and neglects another; ah, but with spiritual love it is not so. When Parents love their children aright, it will teach to love their children more equally; not to love one more then another, unless they see more of God in one then another.

Again, let me tell you, that faith will make your work to your children easie; there is a great deal of labour, travel, and pains (as you have heard) to bring forth children, and a hard work to bring up children when brought forth, but faith will make your work more *easie*, when as God is eyed in it, and so you are bringing up children for

God,

God, when as you are loving and caring for children in obedience to God. Oh this will make your work more *easie*.

And further let me tell you, that faith will make your work more *acceptable* to God. That work you are doing for children, when it is done in faith, is accepted; if you love your children in faith, the Lord will take it well at your hand, and the Lord will reward all the labour, service, travel and pains that Fathers and Mothers do undergo for their children. That instance you find in Scripture of *Moses* his Mother, when *Pharoahs* daughter found *Moses* by providence, she commits him to his own Mother to be his Nurse, and she pays his own Mother for him: And so the Lord he will deal with you that are parents that act in faith, and perform your duties in faith, the Lord will reward you for your love to your own children, for taking care of your own children, all your labour is taken notice of by the Lord, and you shall be rewarded: Oh! what an encouragement here to all Parents to look after faith in Christ, that so your service may be accepted of the Lord?

One thing more, and so I conclude: and that is a word to children; is it so, that there is so much love in the hearts of Parents to their children? is there so much that Parents do from love to children? oh, that children would labour to know what is their duty that they owe to Parents! it cannot be told, it cannot be expresst, how much it is that children owe unto parents. *Children*, it is impossible that ever you should requite the love of your parents; oh the pains, the travel, and sorrow of bringing forth, and bringing

up! oh, that children might know that there is a great engagement lies upon them to love their parents, to respect their parents, to take heed that they do not grieve their parents, to pass by all infirmities of parents, to shew all respect to them, and when grown up, to take care of them!

And this is a duty that Christ lays upon you, though a Moral duty; see what is said in 1 *Tim.* where children may see what Christ injoyns them, 1 *Tim.* 5.4. *But if any widow have children or Nephews, let them learn first to shew piety at home, and to requite their parents, for that is good and acceptable before God.* God lays this duty upon children: you should labour *to requite your parents*, to remember their love, their care, their sorrow, their pains and travel; and you are bound by the Law of Christ to requite your parents, *this is good, this is piety, and this is acceptable to God.* And so that place, Levit. 19. 3. *Ye shall fear every man his Mother, and his Father, and keep my Sabbaths: I am the Lord your God.* Here is a duty that God lays upon children, o *fear every man his Mother and Father.* Children are most apt to despise their Mothers, therefore the Lord begins there, and lays that duty, first that children should *fear* every man his *Mother.*

And take notice of it, that this is a duty that the Lord sets before the keeping of his *Sabbath*; as if the Lord should say, in vain shall they pretend to be Religious, if they do not fear and reverence every man his Mother and his Father: I will not accept of your service. It was a brand that was set upon *Esau* to all generations, that he did that which was a grief to his Father and Mother.

ther. Now children see your duty, and remember your duty, which the Lord Jesus lays upon you.

And oh that children would labour for faith, that they may perform their duties! Parents cannot love their children aright, till they have faith; and truly children cannot reverence their parents, nor perform the duties they owe unto parents, unless they have faith. Oh, then that Parents and children would look up to Christ for faith! and then shall both be able through faith in Christ to perform that mutual duty that God requires from parents and children.

And to shut up all; let this that hath been spoken, strengthen the faith of all Gods people in Gods love to them: Oh, that by this we might ascend to the love of God! O, that they that think they have not been concerned in what hath been spoken hitherto, would know they are concerned in this. The Lord would have you to ascend by the consideration of the bowels that are in parents to their children, to a consideration of those infinite bowels that are in him towards you that are his children; *As the Father pitieth his children, so the Lord pitieth them that fear him*; what ever workings of love are in the hearts of parents towards their children, oh! know that there is larger workings of love in the heart of God towards his children; there are infinite bowels in the everlasting Father: and if there be so much pity in the hearts of parents, that they are willing and ready to give out good things to their children, and willing to pass by and to pardon the miscarriages of their children; oh! how much more willing is our God to pass by and to

par-

pardon the failings of you that are his children? oh! that this might encourage prodigal children to return to the Lord: If the father receive his child, that hath been a prodigal, why the Lord is ready to receive you though a prodigal, if the Lord give you an heart to return, though you have spent all, and abused all your mercies, yet the Lord is ready to pardon and to receive you.

And let it strengthen your faith and hope in Christ, you that cleave to Christ for righteousness, you that are the children of that everlasting Father; oh know that Christ will plead for you, Christ will cry to his Father for you: Was the woman of *Canaan* so affected with the misery of her daughter, that she cries, *Lord, have mercy on me, my daughter is grievously vexed with a devil*? was (I say) this found in this woman towards her daughter? and shall not this be found in Christ towards his children? oh! then let this comfort you, when you scarce dare go to God, and cry your selves, such and such a corruption doth annoy you, such and such an unclean spirit is in you: Oh! the Lord Jesus pities you under every spiritual burden; when as you are troubled with unclean spirits, he hath bowels of compassion towards you; and know that he will go to his Father, and cry to his Father; and if he cry, he cannot deny the son of his love, but an answer shall be given to all those requests that Christ puts up for you, or for any of his people.

Matth.

Matth. 15. 23.

But he answered her not a word.

SERMON VIII.

I Come now to speak of the *trial* of this womans *faith*; and here is the *first tryal* of her faith, *he answered her not a word.* A very great trial, a sore trial, that this poor woman should in her great strait, and under such a burden and pressure of spirit, come to Jesus Christ, and cry so earnestly unto him, and believe so stedfastly upon him, and yet Jesus Christ give her not one word of answer to her prayer, this was a sore trial; for this carriage of Christ, it seems to be contrary to what she had heard of Christ, and to what she believed was in Jesus Christ; for Christ seemed now either to be without compassion to her, he seems to take no notice, not to be affected; she complained and cried out of her great burden, and Christ speaks not a word; the Lord Jesus Christ seems either not to be affected with her misery, or not to regard her misery, not to take

take notice of such a poor creature as she was; now both these were contrary to what she had heard of Christ, and to that she had believed was in Jesus Christ; without doubt she had heard out of the Prophet *Isaiah*, that the Lord Jesus Christ when he came, should *bind up the broken-hearted, and preach deliverance to the captives*; now when she applyes her self to Christ, Christ seems not to be that compassionate Saviour; certainly she had heard that *Sions* King was *meek and lowly*, and that *he would not break the bruised reed, nor quench the smoaking flax*; but Christ seems to disdain her, and take no notice of her, nor look after such a vile worm as she was; nay, she had believed, that Christ was low and meek, as appeareth by that expression of hers in *ver.* 22. *Thou Son of* David *have mercy on me*; now *David* was a merciful Prince, and was very pitiful and compassionate, and very meek, and lowly, and humble, therefore she believed that the Lord Jesus Christ was much more compassionate; and she did believe that he would not disdain her though she was a poor Gentile; but Christ seems to be quite contrary, and *answered her not a word*; this was a sore trial.

The *Doctrine* then is this.

Doctrine. *That it is a very sore and great tryal unto the Lords people, when the Lord is silent to their prayers, and gives no answer to their cries.*

In the opening of the point I shall shew you, that God hath dealt thus with his own people; and that it hath been a very sore tryal unto them.

And then shall shew you wherefore the Lord is pleased thus to try his people; which will make way for the Application. First,

First, God hath dealt thus with his people. I shall point you to some places of Scripture: *David* often maketh this complaint, Psalm 28. 1. *Unto thee will I cry O Lord, my rock, be not silent to me, lest if thou be silent to me, I become like them that go down into the pit.* How earnestly doth *David* beseech the Lord that he would not be silent to his prayer? Lord, *Do not turn away thy ear from my prayer, and do not shut thy mouth, be not silent.* If thou dost not speak something to me in answer to my prayer, I am not able to hold out, but shall be like them that go down to the pit. And *Psalm 69.* 3. he maketh a sore complaint, *I am weary of my crying, my throat is dried: mine eyes fail, while I wait for my God.* The trial was so great to his spirit, that it had an influence upon his Body; when *David* cryed to the Lord, he answered not a word; his throat was dried and parcht up, and his eyes began to fail. And so the Prophet *Jeremiah*, Lam. 3. 44. he expresseth it in the name of the Church. *Thou hast covered thy self with a cloud, that our prayer should not pass thorow.* God seems to hide himself, and cover himself with a cloud, and did so hide himself as prayer could not find him; he gave him not a word. And the Prophet *Habakkuk* he complains of it, chap. 1. ver. 2. *O Lord how long shall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not save?* Nay, that it was a sore trial, you shall see it in those expressions of the Prophet *David*, spoken of in the person of Christ, Psalm. 22. 2. *O my God I cry in the day-time, but thou heareſt not; and in the night-season, and am not silent.* It was a sore affliction to Christ him-

himself. O my God, I cry in the day-time, and in the night-season; that is, I cry continually, night and day, never silent: But thou art continually silent to me, this was a sore affliction and burden to Christ himself.

Now that this is a sore affliction and trial, for God to be silent to the prayers of his people, it appears,

First, if you consider that *relation* the Lord stands in to his people, and they to him; he stands in relation of a *Father*, they his *children*; he stands in relation of an *Husband*, they his *Spouse*; he stands in relation of a *friend*, they *his friend*; *Abraham*, he *was the friend of God*, and so is every believer; God a friend to him, and he a friend to God; now it is a sore trial, when one friend shall cry to another, or a wife to an Husband, or a child to a father, and these relations not give one word of Answer, if a poor child in great extremity should cry to his father, father help me, and the father not to give one word, this is a sore tryal; if a man cry to a stranger, and meet not with one word, it is no great disappointment, but when a child cries to a father, or a wife to an Husband, or a friend to a friend, and they not to speak a word, it is a great trial.

Secondly, it will appear to be a great trial, because there is nothing in all the world, that a gracious soul *longs more after then this*, that the Lord would be giving a return of prayer, that there may be a converse betwixt God and the soul, to speak to God, and to hear God speaking back again to it; nothing that a gracious soul more

more longs after; oh it longs to hear a word from God, it knows that the return of prayer, is the way to make a soul rich towards God, and to make it rich in experience, in faith, in thankfulness, in obedience. Oh how doth a Merchant-venturer long for the return of his commodity from a far Country? truly there is no merchant in the world, can long more for the return of his commodity from a far Country, then a gracious soul longs for the return of prayer; oh saith the soul, when wilt thou come unto me? Now if it be that which a gracious soul doth more long after then any thing in the world, it is a great trial, when God doth not give a return of prayer.

Thirdly, A gracious heart when it puts up a prayer to God, it *looketh for a return*, for an answer; Psalm 85. 8. *I will hear what God the Lord will speak*: And so the Prophet *Habakkuk* after he had prayed, I will get me upon the watch-tower, and I will watch to see *what he will say unto me.* I will wait to see what God will speak by his spirit, or by his providences; one way or other God will speak. Now to have this expectation disappointed, to wait upon the Lord for an answer, and the Lord not to speak one word, this is a sore trial.

Fourthly, it must needs be a great trial, when God gives never a word of answer; for a believing soul knows assuredly, that if God do not answer, *none else can hear prayers*, and give a return to prayer; it is Gods name, *oh thou that heareſt prayers, unto thee shall all flesh come.* God only can hear prayer, and God only can give an

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answer ; it is God only that can reach out mercy to the soul, and speak a word of comfort and counsel ; God only can speak a word of strength, a word of peace, the creature cannot : No, it is God only, *I create the fruit of the lips peace, peace.* Now when a soul looks up to the Lord, and meets with nothing from him, and knows that there is no answer to be expected from the creature, this must needs be a great and a sore trial.

Fifthly, it will appear to be a great trial; if we consider that the *flesh* and *Devil* are exceeding ready *to make a great advantage* of this providence of God and dispensation towards his people ; for they will improve this to the dishonour of God and discomfort of the soul, and therefore a great trial.

In two or three Particulars, I shall shew you how ready the Flesh and Devil is to improve this to Gods dishonour, and the souls discomfort.

First, the Flesh and Devil will raise up many doubts, and jealousies, and mis-giving thoughts; both concerning God, and concerning a mans own condition, and concerning the duties and services which are offered up to the Lord. They will make the soul to doubt of the goodness of God, to doubt of the free-grace of God, to doubt of the faithfulness of God, of the truth of God ; Surely faith unbelief, the Lord is not so gracious as thou hast taken him to be ; thou hast rested upon the Arm of his mercy, and thou hast believed his grace to be sufficient for thee in every condition ; thou hast looked toward him

as

as toward an infinite compassionate God; but where are the compassions of the Lord now? not to speak one word to relieve and comfort thee: Thus will the Devil and the unbelieving heart object, when the Lord doth not give out a present answer; yea unbelief will be accusing the faithfulness of God: Oh! where is his Word and his Promise? He hath said, that they that *call upon the Name of the Lord shall be saved.* He hath said, *Call upon me in the time of trouble, and I will deliver thee, and thou shalt glorifie me*: Oh! where is the faithfulness of God? God is unmindful of his promise. *Asaph* was under this temptation, Psalm 77.7,8. *Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore?* And thus he goeth on making many Queries concerning the goodness and faithfulness of God.

Secondly, as the Devil and the Flesh doth raise many doubts and jealousies concerning the *faithfulness* of God, so there are many doubts cast into the soul concerning the *eternal estate* and *condition of the soul*, and that upon this ground; when as the soul hath sought the Lord, and the Lord not answer, presently the soul begins to doubt; oh, surely I am no child of God, no spouse, no friend; God could not deal so with children, not to give one word of comfort, not one word of answer: Oh, surely I am an Hypocrite; for *the prayer of the upright is his delight*, and if there were any truth of heart in me, the Lord would give out an answer; and thus the Devil and the Flesh raise

many jealousies and fears about the souls eternal state. Or

Thirdly, if the Devil and the Flesh prevail not so far as to cause the soul to question the goodness of God, and the Truth of God, or to question its own Sonship, yet they will prevail so far as to make the soul *question his services and his duties* which it hath performed to God: Oh! surely I have not spoken to the Lord as I ought, surely I have not been fervent in Spirit, serving the Lord, my prayer hath been but words of my own, not the teachings of his Spirit, if it had been his own Spirit, the Lord would have heard his own Spirit; but my prayer hath been accompanied with so many infirmities as it hath not reached up to heaven. And thus you see how many a poor soul is led into temptation upon this ground, the Lords being silent to the prayers of his people.

But you will say, *wherefore doth the Lord thus try his people?*

I answer, sometimes indeed the fault is in our selves that we have no answer to our prayers; for it is possible that a man or woman that hath faith in Jesus Christ, may be *remiss in their walkings*; they may neglect some known duty, or they may connive and wink at some evil way, and if so, no wonder though the Lord be silent at their prayers. *If I regard iniquity in my heart, the Lord will not hear my prayer*: If *David* regard iniquity, if there be any way of sin that his heart closeth with, the Lord will be silent to his prayers; if any iniquity be regarded, no wonder though the Lord do not hear.

Yea,

Yea, sometimes Gods own people are found remiss in their duty, and though they pray, they *pray remissly* and coldly; their prayer is accompanied with so much deadness and distraction, there is so little life and so little spirit, the Spirit speaks so low that the Lord cannot hear, and he will not hear; and when it is so that we pray coldly and lazily, we make but a light matter of it, and are not found *crying* to the Lord with our hearts, no wonder though the Lord be silent to our prayers.

Yea, sometimes Gods own people may miss of an answer, because they *do not look after an answer*, and then the fault is their own; when as we shall put up our petition, and shall not be looking after our prayer, shall not be found looking up, as *David* speaketh, Psalm. 5. 3. *In the morning will I direct my prayer unto thee, and will look up.* I will wait for an answer, and *hear what God the Lord will speak*, Psalm 85.8. But when we do not regard our prayer, then no wonder there is no answer: I say therefore the Lord is sometimes silent to the prayers of his own people, and the fault is in themselves.

But the Lord is not alwayes silent upon these grounds: A gracious heart may walk close with God, and may regard no iniquity, and desire not to connive at any sin, and it may wait upon the Lord for an answer, and yet the Lord may be silent, and give no present answer to the prayers of his people.

Why so? why, will the Lord deal so with any of his people?

Gracious ends why the Lord defers an answer to the prayers of his people.

I answer, for gracious ends; as

First, that they may *exercise the spirit of prayer* which is given out, the Lord he loves to hear the cry of his people, he loves to hear the voice of his children when they speak in prayer; there is nothing on earth that God delights more in: *Come let me see thy face, and let me hear thy voice* (saith Christ to his Spouse) *for thy voice is sweet.* Now because the voice of faith in prayer is sweet to the Lord, the Lord he seemeth not to hear or not to take notice for the present, that so they may pray the more: As a man that delights in musick, if the Musicians play, he will take no notice, but lets them play on, because he delighteth in it; and so the Lord he takes delight in the prayers of his servants, *The prayer of the upright is his delight*, and he will give no present answer, that so they may go on praying and crying.

Secondly, the Lord may seem to be silent to the prayers of his people, that so he may *exercise the faith and patience of his servants.* It is a great trial of the faith and patience of the Saints, when as the Lord seems to take no notice, and give no answer to their prayers; it was for this end, that our Lord Jesus Christ gave not a word of answer to this *woman* of *Canaan*, it was that he might try her faith, and her patience, and that he might exercise it, and that by the exercise of faith, faith might be increased, and her faith did arise to a great faith by this exercise, for at last Christ commends her for her faith; *Oh woman, great is thy faith, be it unto thee even as thou wilt.*

Again

Again, the Lord is silent many times at the prayers of his people, to *try whether they will continue in prayer*, though the Lord doth give them no present answer; oh here is the trial of perseverance; *God hath heard my prayer* (saith *David*) *therefore will I call upon him as long as I live.* Ah but that is no great matter for a man to say, God hath heard my prayer and therefore I will call upon him still: But for a soul to say, I have been crying and calling, and I will still wait upon him, as long as I live, I will wait upon God; Oh here is perseverance in prayer, in which Christ doth delight.

Fourthly, the Lord is silent many times upon this ground; he gives no present answer, that so he may *prepare an answer* for them, and that he may *prepare them for an answer*; God gives no present answer, that so he may prepare mercy, and ripen mercy, and make mercy fit for his people, and that he may ripen them, and fit them and their hearts for the mercy; so that it is in abundance of grace, and mercy, and love that the Lord is pleased many times not to give out a present answer to his people, for all the time the Lord is silent, he is preparing of mercy and goodness for them, he is making of the mercy fit for his people, the mercy shall be ripe, and the mercy shall be sweet and wholsome, and do them good at the heart: When the Lord hath thus prepared mercy for them, and fitted them for the mercy, they shall have the mercy; see what is said in *Isa.* 30. 18. And *therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted; for the Lord is a God of*

judgement, blessed are all they that wait for him. He waits that he may be gracious, he waits for the best season, the fittest opportunity, he will stay till the soul hath need of help, in the fittest time the Lord will come in mercy, when he may be most exalted for mercy, when his people may see most of the hand of God, when they most prize their mercies, and glorifie God for mercy; God waits for such a time. And therefore you see it is for gracious ends that God many times seems to be silent for a season, and gives not one word in answer to prayer, as Christ here to this *woman of Canaan.*

Application.

For the *Application* of the Point.

First, it speaks sadly of them that never regard whether the Lord give an answer or no, to their prayer, that pray and pray, and look not after an answer: How far are such men and women from the disposition of Gods children? a gracious heart cannot but be affected, when it speaks to the Father, and the Father gives no answer: And therefore surely when men and women make many prayers, and look not up for an answer, that regard not whether the Lord answer, or not, either they are none of his children, or else under a sore temptation; for let me say unto you, that though it is not for your prayers that God doth regard prayer, yet if you do not look up for an answer, if you do not regard your prayers, neither will God regard your prayers. And let me say further, that this is a great dishonour to God: Oh what a loss is it? it is a loss to God, and it is a loss also to the soul: for a man to lose all his prayers, it is a loss indeed. When as a soul doth not regard

whether

whether God answer or no, God loseth, he loses that glory which would redound to him in the answer of prayer: *Call upon me* (saith God) *in the day of trouble, and I will deliver thee, and thou shalt glorifie me.* Now if the soul call upon God, and doth not observe whether God hears or no, it cannot glorifie God for the return of prayer, but God loses that honour, that thankfulness, and that love and obedience, and that dependance, which an answer of prayer might engage the soul to.

And as God loseth, so the soul loseth; oh they that look not after the return of prayer, they lose that which would make their souls rich. For a Merchant to lose all his return, it will make him a poor Tradesman in conclusion; that soul that doth not look after the return of prayer, loseth a great deal of faith, and dependance, and experience; for God by giving out an answer to the prayers of his people, he doth encourage them, and engage them to trust in him at all times so long as they live; they that lose the return of prayer, lose the strengthening of faith, and the engaging of their heart to God.

But secondly, let me speak to such poor souls as are in the same condition with this woman of *Canaan*, that have prayed, and have not met with one word of answer: Poor souls! is this the condition of any of you? I know that it hath been, and may still be the condition of the Lords dearest servants, they may pray, and the Lord may seem to give no answer: Remember it was so with *David*, *Jeremiah*, and *Habakkuk*, and with *Christ* himself.

And let me say this unto thee, that if thou regardest any iniquity in thy heart, any known sin that thou regardest or connivest at, or if there be slightness in the performance of thy duty, or contentest thy self with a slothful performance of thy duty, or thou dost not regard thy prayer when thou hast put it up to the Lord; for this we have cause to be humbled, and no wonder the Lord do not answer our prayers.

But now, if thy own spirit and the Spirit of the Lord can testifie that thou desirest to regard no iniquity in thy heart, but to walk up to thy duty, and desire to be conformable to Christ, and desire to cry in faith, and to wait upon the Lord for an answer, be of good comfort, though thou dost not meet with one word of answer from the Lord, though thou hast cryed nights and dayes, weeks, months and years, and hast not met with with one word of answer, yet be comforted, this may be the condition of Gods own people.

And let me say further by way of encouragement, that the Lord he extends much good to thee in this deferring and delaying to give out an answer; it is for gracious and merciful ends to thy soul that the Lord do not give thee the present mercy thou prayest for; he will exercise the spirit of prayer, he will exercise thy faith and patience, and he will fit thee for mercy, and mercy for thee, and thou shalt have it so at last as thou shalt bless God for it.

Yea let me say further, though an answer be not given out, thy prayer is heard, and thy person is accepted: Thy prayer is heard with the Lord;

oh

oh that that might be a ſtay to poor ſouls that are in this condition as the woman of *Canaan* was, that cry, and have cryed long: I ſay thy prayer is heard. Oh ſayes the ſoul that I knew my prayer were heard, if I did but know that the Lord hath heard my prayer, I would be content to wait all my dayes for an anſwer, I have been crying for the light of his countenance, and for the aſſurance of his love, I have been crying night and day, and if the Lord hath heard my prayer, I ſhould be content to wait for an anſwer.

How to know when God hath heard our prayer.

But how ſhall I know that the Lord hath heard my prayer?

I anſwer thus; Firſt of all, by that *ſecret ſupport*, by thoſe ſecret hints which the Lord is pleaſed at one time or other to bring to thy ſpirit, ſome hint of life, ſome hint of comfort. Surely if thou haſt obſerved while thou haſt waited upon the Lord, there hath been ſome ſecrets hints of comfort that after thou haſt been before the Lord, thou haſt been at eaſe, and thy trouble is not ſo great as it was. *Hannah* when ſhe poured out her ſoul before the Lord, ſhe was in great diſtreſs, but before ſhe went away, the Lord heard her prayer; and this was the ſign there was ſome eaſe in her ſpirit, her burden was taken off, a great deal refreſhed in her ſpirit; and ſo though the Lord hath given thee but the leaſt hint of comfort, the Lord hath heard thy prayer, and in due time he will give a full anſwer.

Secondly, thou mayſt know that the Lord hath heard thy prayer by that *ſtrength he hath given thee to go thorow*: Thou art under ſore afflictions and temptations, ſuch as are ready to break thy very

very ſpirit, to make thy ſoul fade and faint, and yet thou art ſupported; thou haſt cryed to the Lord, and thou ſaiſt thou haſt no anſwer; why, doth not the Lord ſupport thee? if the Lord doth ſupport thee, and bear thee up under thy burden, he doth in ſome meaſure anſwer thee, or elſe how comes it to paſs thou haſt not ſunk under thy burden? when *Paul* beſought the Lord under his temptation, he prayed thrice, that is, often, that God would take off the Meſſenger of Satan; the temptation was not taken off, ah but *Paul* was heard in his prayer, in that the Lord did bear him up under his temptation, *My grace is ſufficient for thee*; though I do not think good to remove the temptation, I have heard thy prayer, *my grace is ſufficient for thee*. So then remember poor ſoul, that if the Lord hath ſupported thee, the Lord hath heard thy prayer.

Thirdly, doth the Lord carry on thy ſoul to *continue in thy prayer*? that although thou haſt prayed, and met with no anſwer, yet thou art reſolved ſtill to go on, and ſayſt, though the Lord hath not ſpoken one word to me, I will not give over ſpeaking to him, but my ſoul ſhall ſtill cry after God. That was the reſolution *David* took up, Pſal. 27. 4. *One thing have I deſired of the Lord, that I will ſeek after*; I have deſired it, and though I have not attained it, *I will ſeek after it as long as I live*; Is it ſo that the Lord doth carry up thy ſpirit ſtill to wait upon him, and ſtill thou art crying and breathing after the Lord in prayer? that very thing is a certain ſign that the Lord hath heard thy prayer.

Fourth-

Fourthly, doth] the Lord enable thee and make thee *willing to wait upon him*? thou hast not a present answer, yet thou wilt wait as *David* when he had been at prayer, he waited for the mercy, Psalm 27. 14. *Wait on the Lord, be of good courage, and he shall strengthen thine heart: Wait I say, on the Lord.* Oh my heart, wait I say, wait on the Lord: Hast thou through grace so spoken to thine own heart? I have no answer, but I desire to wait, and I check mine own heart that I can wait no more quietly, I speak to mine own heart to wait, I say wait on the Lord; if it be so, the Lord hath heard thy prayer.

Fifthly, observe how thy spirit, and *how thy carriage is towards God* in that time of Gods delay: Is thy heart kept up towards God, and thy conversation in a way of obedience? that thou art desirous still to walk with God, and thou durst not go out from God, though God give thee no answer, but thy heart is made more humble, and thou art more meek, and more obedient, and more watchful and observant of thy heart, and watchful over thy wayes; is it so? the Lord hath heard thy prayer, though he gives thee no answer.

And therefore I say, take no care for an answer: I speak to such poor souls as have prayed, and cryed, and have not met with one word of answer from the Lord, take no care for an answer, only mind that which is *thy duty*, and let the Lord alone; he is preparing an answer, he is waiting to be gracious, he waits for a fit season, for such a season as his grace and mercy may be most exalted;

The duty of such souls to whose prayers God is silent and gives no answer. First to mind their duty.

alted; be not thou so solicitous about an answer, but mind what is thy work and thy duty.

And do thou *hold on thy duty* in praying to pray, in crying to cry, yea do thou cry louder then ever, and the more Christ seems to stop his ears, and shut his mouth, and give no answer, the louder do thou cry, as this poor woman did, ver. 25. *Lord help me.*

Secondly, to justifie God. Secondly, this is thy duty while the Lord thus deals with thee, to *justifie God*, and condemn thy self, clear the Lord, & lay the blame upon thy self; say the Lord is righteous, and the Lord is holy, and though he make wait me longer and longer, yea many years for this mercy, yet the Lord is righteous, and there is no iniquity in him; the Lord cried, and I did not hear, and the Lord is righteous, though he makes me wait long; the Lord is gracious, that he speaks at all to such a poor creature, that there is any promise that he will give out an answer. Oh justifie God, and say the Lord is *holy*; thus did the Psalmist, Psalm 22. 3. *But thou art holy, O thou that inhabitest the praises of Israel*; though thou dealest thus with me, *thou art holy*, thou art just, and thou art righteous, and thou art good and faithful, though silent for the present to my prayer; And so let us say, if the Lord be silent to any of our prayers, yet Lord thou art holy, thou art righteous.

Thirdly, to maintain good thoughts of God. Thirdly, this is thy duty *labour to maintain good thoughts of God*: it is not enough to justifie, not to charge God, but to maintain good thoughts of God at that time that God is silent to our prayers, and do thou believe that God is contriving good at that time, now is the Lord waiting

ing to be gracious and preparing an answer. Oh this is a blessed frame of heart, and how pleasing would it be to God, to believe that he is good, and that he is gracious, and this very thing it is for good, for the good of my soul, that he may exercise faith and patience, and try my perseverance, and that he may fit me for mercy, and mercy for me? Oh that we could entertain good thoughts of a gracious God when he defers an answer.

Fourthly, be *looking to God through the Mediator*, close more with him through the Son, look to the great God through the *Son of David*, look to him through that merciful and compassionate High-Priest; look more to God through Christ, and there rest. *Fourthly, be looking to God thorow the Mediator.*

Fifthly and lastly, *wait patiently for him*; oh take up a resolution to wait upon the Lord; charge thy own heart to do it as *David* did, and though he speaks not to day nor to morrow, though he speaks not this month, this year, not in this opportunity, yet say I will wait for the Lord, I will wait in every season, and get upon the watch-tower, and wait patiently, and see which way Christ will come to thy soul; know it is thy duty to wait, take hold of his promise, *he is a God of judgement, and waiteth to be gracious*, he waiteth for an opportunity, and therefore it is good thou shouldst wait; *it is good that a man should hope and quietly wait for the salvation of the Lord.* *Fifthly, wait patiently.*

Matth.

Matth. 15. 23.

And his Disciples came, and besought him, saying, send her away, for she crieth after us.

SERMON IX.

CHrist (as you have heard) is silent to the prayer of the woman, he answered her not a word, whereupon the Disciples they step in and perform an office and duty of love for this poor woman; they step in, and they plead with Christ for her, *Lord send her away, for she crieth after us.* It is a great question with some, whether the Disciples did pray for this woman here or no; some think that they did not make any request for her, there is no mention of any, they only say, *Lord send her away, for she crieth after us*; Lord, stop her mouth, send her away, give her an answer, dispatch her, for she crieth after us; and this was done say they, that so the trial of this womans faith might be the greater.

But

But I rather conceive, that the Disciples in these words did pray for her, they did perform an office and duty of love, in interceding with Christ for her. For,

First of all, it seems they were very earnest in it, *they came and besought him*, saying, send her away; Surely, if it had been only to stop her mouth, to dispatch her, the Disciples would not have been so earnest with Christ to beseech him; good nature would have taught them more compassion, and therefore grace teacheth them much more.

And then, they seem to be affected with the cry of the woman, *she crieth after* us, send her away, it breaks our hearts the cries that she makes; *Thou Son of David have mercy on me.*

And thirdly, it is clear and evident in the following verse, from the answer that Christ gives upon their seeking of him. *I am not sent but to the lost sheep of the house of Israel.* Therefore it is evident, that the Disciples did not plead with Christ to send her away, to stop her mouth, but they did plead with Christ though not mentioned, that he would grant her request.

The *truth* then which the words hold forth to us, is this.

That it is the duty of Christs Disciples to present the conditions of others unto the Lord in prayer as well as their own. Doctrine.

We find that *Moses* the servant of the Lord was much in this work, much in praying for others,

and

and interceding for *Israel*; upon every occasion he steps in, and pleadeth with God for the people.

And so *David* in many of the *Psalms*, he presents the conditions of others unto the Lord. And our Lord *Jesus Christ* himself who is our great pattern, was much in the performance of this duty, *John* 17. you shall find there that the most part of the time that Christ spent in prayer, it was spent in praying for others, there is but one petition that he put for himself, in *ver.* 1. and repeated again in *ver.* 5. and all the rest of his time it was spent in praying for others, for the Disciples, for those that were converted, and for those that did belong to God that were not converted: Many requests the Lord Jesus makes in the behalf of others, and but one for himself. And so the Apostle *Paul*, who was a follower of Christ, he was much in this work of praying for others, *Rom.* 1. 9. he did appeal to God, that he did not neglect this duty. For *God is my witness, whom I serve with my spirit, in the Gospel of his son, that without ceasing* I *make mention of you always in my prayers.* And so 2 Tim. 1. 3. *I thank God whom I serve from my fore-fathers with pure conscience, that without ceasing I have remembrance of thee in my prayers.* *Paul* did remember others before the Lord.

But in the opening of the point, I shall shew you, First, *who* they are that we are bound to pray for, whose conditions Gods people are bound to remember before the Lord.

Secondly, *what are the special times* we are called unto this duty to remember others before the Lord.

If

If you ask, who they are that we are bound to pray for.

Who Gods people are bound to pray for.

First, we are bound to pray for them that have done us wrong; a hard lesson, but a lesson that Christs Disciples must learn; we must pray for those that have done us wrong, that have done evil, and spoken evil of us. See what our Saviour Christ saith, Mat. 5. 44. *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you*: See here, out of Christs own mouth this is our duty, if we be Christs Disciples we must pray for them that persecute us, and despitefully use us, we should go to the Lord, and beseech the Lord to forgive them; thus did Christ, *Father, forgive them, they know not what they do.* We should pray that the Lord would open their eyes, that the Lord would turn their hearts to himself first, and then to us: Brethren, such a prayer is very welcome to the Lord, as welcome as most prayers that his people can make, when you shall from the heart pray to the Lord for those that injured you, and done you wrong, such a prayer seldom goes unrequited. Sometimes the Lord gives in the soul of an enemy at the request of his people; and oh what a choice mercy will that be, if thou mayst gain the soul of an enemy, if a soul may be delivered from going down to the pit, why the Lord many times gives in the soul of an enemy; but if the Lord should not give in the soul of an enemy, that prayer shall not go unrewarded; it may be sometimes the Lord will give in the soul of a

friend, thou goeſt to God, and thou prayeſt for ſuch an enemy, Lord forgive ſuch an enemy, Lord open his eyes, and turn his heart, and forgive his tranſgreſſion; if the Lord does not grant that requeſt, it may be the Lord will give in the ſoul of a child or ſome of thy relations, becauſe thou haſt found in thy heart to pray for an enemy, or elſe the Lord will reward that prayer of giving out more of himſelf; thou beggeſt for an enemy, if the Lord do not that, the Lord will give thee more grace, more of his Spirit, the Lord it may be will his cauſe his face to ſhine more upon thee, while thou at his commandment, and for his ſake canſt find in thy heart to pray for them that are thy enemies, and have done thee wrong; thou haſt prayed for an enemy, and I will be a friend to thee, ſaith the Lord, I will ſhew thee more friendſhip, more of my face; this is the firſt thing: Oh that the Lord would teach us to practiſe it, it is our duty to pray for thoſe that have done us wrong.

Secondly, if it be our duty to pray for thoſe that have done us wrong, then it is our duty to pray for ſuch as the Lord hath made inſtruments to do us good. Creatures they are but inſtruments, and all the glory is due to God alone; ah, but God is to be ſought to for the inſtrument, hath the Lord done us good by ſuch an inſtrument, in reſpect of our ſouls in a word of counſel and direction, we are to pray for them. When God made uſe of *Abigail* in giving a word of counſel to *David*, how did he bleſs the Lord and pray to God for her. 1 Sam. 25. 32, 33. And *David ſaid to Abigail, Bleſſed be the Lord God of Iſrael,*

which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, &c. And so hath the Lord made any instrumental any way to do us good in the outward man, to give any refreshment, we are bound to remember them before the Lord; thus did *Paul*, 2 *Tim.* 1. 16. *The Lord give mercy unto the house of* Onesiphorus, *for he oft refreshed me, and was not ashamed of my chains.* *Onesiphorus* was a means of refreshing *Paul* in his bonds, and *Paul* looked upon it as his duty to remember him before the Lord, he begs a blessing for him and his houshold; *The Lord grant mercy to the house of* Onesiphorus; it is our duty to remember those before the Lord, that have been used as instruments to do us good.

Thirdly, it is our duty to remember before the Lord even those that are *strangers* to us, those that we have not known, if we know their conditions. If the Lord hath brought the condition of strangers to us, if the condition of strangers be a sad condition, we are bound to remember them, and to present their condition before the Lord; and thus did the Disciples here in the Text, this woman she was a stranger to them, they never saw her face before, she was of a strange Nation, one of the *Cananites*, and yet when the sad condition of this woman was brought before them, and they heard her cry, their hearts were moved with compassion, and they besought Christ for her. *Lord send her away*, Lord grant her request: And the Lord layd a great charge upon his people *Israel*, that they should remember strangers, and not oppress strangers, but shew kindness to them; and this is one part of the duty we owe to them,

to remember them, and if in any sad condition, we are bound to present them and their condition before the Lord.

Fourthly, If it be a duty to remember Strangers, then much more to remember our own *Relations*, and to present them before the Lord. All our Relations what ever they be, as we stand related to others in Political Societies, there is an engagement to remember them before the Lord, a mutual tye betwixt the Magistrate and the people, and they are bound to pray one for another, godly Magistrates and godly people are bound to remember one another. You know King *Solomon* he was one that feared the Lord, and he was very much in praying for the people, 1 *Kings* 8. 22. he spent much time in prayer: And so back again it is the peoples duty to remember their Governours; The Apostle lays it upon Christians as their duty, 1 *Tim.* 2. 1. *I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men*, ver. 2. *for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty*: In this relation, there is a mutual tie to remember one another before the Lord.

And if we come to Family-societies, there we shall see relations are bound to remember one another before the Lord; the relation of Husband and Wife, Parents and Children, Masters and Servants, the Scripture holds it forth as a duty incumbent upon all Christians to remember their relations mutually before the Lord. Husbands are bound to remember their wives, to present their condition before the Lord: *Isaac* prayed for *Rebekah*,

beckah, *Gen.* 25. 21. and at his request the *Lord* was entreated; and so back again, the wife is bound to remember the husband. And so in the relation of parents, parents are bound often to present their children before the *Lord*; the example of *Job* is given for our imitation, *Job* 1. 5. *And it was so, when the dayes of their feasting were gone about, that* Job *sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for* Job *said, it may be that my sons have sinned, and cursed God in their hearts; thus did* Job *continually.* See *Job* presented them all one by one before the *Lord*, and begged mercy for them, and that the *Lord* would take away the guilt of sin which they might contract while they were feasting in one anothers house. And so good old *Jacob* performed this duty for his children, even then when he lay a dying, he called for all his children, *Gen.* 49. he called them one by one, and prayed for a special blessing to be upon their heads. Parents are bound to remember their children, and children many times miscarry because parents are no more in doing their duty, no more crying to the *Lord* in the behalf of their children; and so back again children are bound to remember their parents. And so in the relation of Masters and servants, Masters are bound to pray for their servants; you know that instance of the Centurion, he came to *Jesus* in the behalf of his servant, and was very earnest with Christ, that Christ would be pleased to heal his servant; this is a duty that is little performed by many Masters, they think if they can have their ser-

vants to work for them, it is all that they have to look after, but let such Masters know that God will require an account of servants souls; have you instructed them, and have you presented them often in your prayers before the Lord? the *Centurion* came for the body of his servant, and it is our duty to come often to the Lord for the souls of our servants; and so back again it is the duty of servants to pray for their Masters. And thus you see the fourth particular, That it is our duty to remember all our relations before the Lord. There is one relation more, and that is our *Spiritual relation*, which I shall touch before I end that particular; such as stand in relation one to another in *Church-society*, they are bound often to remember one anothers conditions before the Lord, *James* 5. 14,15,16. *Confess your faults one to another, and pray one for another*; yea in Church-societies, it is especially the duty of Pastors and Elders to remember their flock, and it is the duty of the people to remember their Elders, and to pray often to the Lord in their behalf. Faithful Ministers are bound often to pray for their people; remember what is said of *Paul*, Rom. 1.9. *For God is my witness, whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you alwayes in my prayers*. When ever he came to God, he was mindful of the Church, I am alwayes mindfull of you without ceasing: and indeed the profiting of a people, and the stedfastness of a people in the faith, and in the truth, and in the wayes of God, it is the glory, and the crown, and the joy and rejoycing of a faithful Teacher; and therefore surely it is their

duty

duty often to remember their people before the Lord, and so it is the peoples duty to remember their Pastor and Teacher. The Apostle lays it upon them as their duty, *Ephes. 6.* 18, 19. *Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysterie of the Gospel.* It is your duty (saith he) to pray for all Saints, and for *me in particular*, that I may open my mouth boldy, to make known the mysterie of the Gospel; for many times Satans great design is to overthrow them that the Lord hath set to go before his people. Satans great design is to hinder the work of God in their hand, to make such to fall, and therefore the Lords people had need to pray the more earnestly; for even the best of the Teachers and Preachers of the Gospel they are but empty pipes in themselves, and can afford no more then the Lord is pleased to drop in from above; and therefore there is need that the Lord should be dropping in continually, or else they cannot bring forth bread in due season, and make provision for the people, if the Lord do not fill them from heaven; yea the best of Teachers have need of teaching, though they know never so much they have need of more knowledge, they have need of more strength, and therefore it is the duty of the people to remember them before the Lord, that the Lords *Urim* and *Thummim* may be with them. Thus in all relations it is our duty mutually to remember one another before the Lord.

Fifthly, it is our duty to remember those that for the present are *strangers to Christ*: You will say, what, are we to pray for such as have not the knowledge of God? yea it is our duty to remember them; if the Lord hath been pleased to make us to differ, and called us out from the number of those Gentiles who know not God, oh we are bound to pity them, and to pray for them, whose condition is such as never was rained upon, as the heath in the desert, their condition is sad, and we should remember them before the Lord, that God would send forth his light and truth to them, that they that deny Christ, in word, in profession, and conversation, that they may be brought home to the knowledge of the Son of God, *Psal. 67. 1, 2. God be merciful unto us, and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all Nations.*

There are many Nations, and great Nations that to this day know not God and Christ, that sit in darkness, and perish for want of vision; and truly they who through free-grace do know any thing of God, they are bound to pity them that sit in darkness, and to pray that the Nations may know the saving truth, and the way of the Lord.

Sixthly, if it be a duty to pray for those that are strangers to Christ, then it is a duty to pray for those that are *Christs friends*; for all that know the Lord, and love the Lord in sincerity, *Ephes. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints*: It is

our

our duty to remember all *Saints*, to remember them that are scattered, to remember them that are gathered: *all Saints*, we should remember them in our prayer before the Lord, and especially *Jerusalem*, *Sions Assemblies* they should be remembred, *Psal.* 122. 6, 7. *Pray for the peace of* Jerusalem: *they shall prosper that love thee. Peace be within thy wals, and prosperity within thy palaces.* You see *Jerusalem*, *Sions* Assemblies in a special manner should be remembred by us in our addresses to the Lord. And so *Psalm* 14. you may see how the Psalmist doth express himself in the behalf of *Sion*: *Oh that the salvation of* Israel *were come out of Sion!* oh that the Lord would hasten the time that he will save his people, and *Sion* be remembred and built up; Oh that the time were come. And in *Psal.* 51. he doth express, that when he had been praying for himself, yet he did not forget *Sion*, Psal. 51. 18. *Do good in thy good pleasure unto* Sion, *build thou the walls of* Jerusalem. So that you see that hath been spoken to, who they are that we are bound to pray for.

Secondly, *what are the special times* in which we are bound to remember others, and to present their conditions before the Lord. *What are the special times in which we are bound to remember others before the Lord.*

I answer first of all, when they have *sinned a sin* against the Lord: When we see any that have sinned greatly against the Lord, that have provoked the Lord, especially such as have the name of God and Christ upon them, oh then it is time for us to step in and plead hard with God for them. So did *Moses* when *Israel* had sinned a great sin in making the *Molten calf*, then he steps in, and cries hard to the Lord; nay this is commended

mended as a duty, 1 *John* 5.16. *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.* If it be not a sinning wilfully, a wilfull persecution of the Truth that he hath professed, why then if a man see his brother sin, he shall ask and give his brother life. It is a gracious promise, and a great encouragement to go to the Lord one for another.

Secondly, in time of *great affliction*, when the Lord lays his hand heavy upon others either on the outward or inward man, it is our duty then to remember them, and to present their conditions before the Lord; in time of great calamity, publick calamity upon a nation, it is a duty of Gods people to present the condition of their people before the Lord. *Nehemiah* did present the condition of the people before the Lord, when the hand of the Lord was sore upon them: And so when God doth lay any great affliction upon others, then it is our duty to remember them, and present their condition before the Lord. *David* did so for his enemies when they were sick (saith he) *I put on sackcloth, and I fasted.*

Thirdly, in time of *persecution*, that is a special time to present the conditions of others before the Lord; when we see any that are persecuted for righteousnes sake: When the Church was persecuted in the *Acts*, and the Disciples cast into prison, then the Church prayed, then Gods people did look upon it as their duty to pray, & to pray more earnestly then ever they had done. And so when the Apostle was in bonds, he sent to them that they would earnestly seek God for him, that he

he might hold close to the truth, that he might not deny the truth nor Christ.

Fourthly, when as the Lord *threatens to go away* from a people, when as God threatens to withdraw his presence from a people, or from a soul, oh then it is the duty of others to remember them before the Lord. When God threatens to depart from *Israel*, oh then *Moses* he steps in, and he is pleading with the Lord. And so when God threatned, and was about to cast off the *Jews* after they had rejected Christ, oh how doth the Apostle *Paul* step in, and cry earnestly to God, *Rom.* 10.1. *Brethren, my hearts desire and prayer to God for* Israel, *is that they might be saved.* When God threatens to go away from a soul or people, oh then it is time for the people of God to step in, and to plead hard with God.

Fifthly and lastly, another time in which we are bound to remember others, is when we see God coming towards any in a way of mercy. When the *Lord* was coming towards the *Jews* in a way mercy, he stirred up *Daniel* to pray for them, & to cry earnestly to the Lord for them, when he came to understand that the time of deliverance was not far off, but mercy a coming, salvation a coming, then he cried, and cried more earnestly then ever he had done, he set himself to seek the Lord by fasting and prayer: When we see God a coming towards any people in a way of mercy; when God comes towards a friend and relation in a way of mercy, when we see God is beginning to work, and to move upon their spirits, oh it is a duty for those relations that know the *Lord*, to step in and to cry earnestly to God, yea then to

go

go forth and meet the *Lord*, and to intreat the *Lord* that that work may not go back, but that he would help it on. I shall not have time for the Application, onely this one use I shall leave with you.

Application.

That if it be the duty of Gods people to pray for others, a duty to remember one another, then it will follow from hence, that it is our duty to *acquaint others with our conditions.* If it be a duty for others to pray for us, then it is our duty for us to to acquaint them with our conditions, or else how can they seek God in our behalf; if it be their duty to pray, it is our duty to beg their prayers, and there are some times in which it doth lye more especially upon us to beg prayers of others, that they would step in and plead with God. I shall in a few words shew you what those times are that we are bound more especially to call others into our help to seek the Lord for us.

What those times are that we are bound more especially to call upon others to seek the Lord for us.

First, when the Lord doth lay the *guilt of sin* heavy upon the spirit, when the guilt of sin lieth so heavy upon a mans conscience that it cannot be removed, he hath tryed all private means, and still his spirit is so oppressed as he knows not how to stand under it, then it is a duty to call in the help of others; *Confess your sins one to another, and pray one for another*, James 5. and he maketh a gracious promise that in such a case he will hear.

Secondly, we are especially bound to ask the prayers of those *whom we have offended.* Sometimes the Lord will not be appeased till we have begged the prayers of those whom we have wronged; this was the case of *Abimeleck*, when he had wronged *Abraham* in taking away his wife *Sarah*,

Sarah. The Lord smote *Abimeleck*, and God doth advise *Abimeleck* to go to *Abraham* to pray for him, *Gen.* 20.6, 7. And Abraham *did pray for* Abimeleck, and God did hear the prayer of *Abraham* for *Abimeleck*, *Gen.* 20. 17. And so the children of *Israel* they come to *Moses* when as they had sinned against the Lord, and murmured against *Moses*, yet they desired that *Moses* would pray for them, and *Moses* did pray for them, *Numbers* 21. 7. and the Lord was entreated for them.

And so it was the case of *Jobs* friends, God directs them to go to *Job*, and he shall pray for you, and saith God, *I will hear him*, Job 42. 8. you have sinned against me, and have had hard thoughts of *Job*, and have been sad comforters to *Job*, but go to *Job*, and *Job* shall pray for you, and I will hear *Job*. Oh! when we have wronged others, in such a case it is our duty to acknowledge our offences, and to entreat that they would seek the Lord for us.

Thirdly, when as the Lord *lays any heavy stroke upon us*, our affliction is so heavy as we know not how to bear it our selves; truly it is wisdom then, and a duty to call in help, in great afflictions we are to request the prayers of others: The Apostle gives this direction, that such as were members of Churches that when they were afflicted, *they should send for the Elders of the Church, and that they should pray for them*, James 5. 14, 15. And the Lord he promiseth that he would give out healing; in great afflictions we are to call in the help of others, members of the Churches they ought to send for the *Elders* of the Church

that

that in time of affliction they may pray for them.

Fourthly, when *we are nigh some great danger*, liable to danger either in the outward or inward man, or to walk in some dangerous wayes, or when we are by providence put upon such wayes as we may meet with snares and temptations, where there is any danger, then it lies upon us to call in the help of others. So *Esther* 4. 16,17. she was in great danger, there was a Law that whosoever went into the King, and was not called, must be put to death, and the case was so, that she must go in to speak with the King though it should cost her her life, and therefore she sendeth to *Mordecai* to gather the Jews that are present in *Shushan*, and *fast ye for me, pray for me*, for it may cost me my life, therefore I desire you to fast and pray for me.

Fifthly, when the Lord calls his people to some great service, some work that may be for his honour and glory: So *Esther* when she was about some great work, fast for me, fast and pray, and I will speak to the King.

Sixthly, when the Lord doth seem to shut us up that we cannot pray our selves, our condition may be so: Sometimes through weakness we are not able, and sometimes when the Lord withdraws his Spirit, we are not able to pray our selves, that our prayers are but like *Hezekiahs*, like the chattering of a Crane or Swallow, then in such cases it is a duty to send to others, and call upon others, when we cannot pray our selves.

Seventhly and lastly, when the *Lord seems to be angry* with any people, when the displeasure of the

the Lord waxes hot and heavy, and we do not know how to bear it, it is hard then to go to God as to a Father, our selves, and therefore then we had need call in others to our help. When the wrath of the Lord was kindled against the children of *Israel*, then *Moses* stept in, then he cryed to God for them, for they could not look to the Lord as to their Father, the wrath of the Lord was hot; and at that time it is our wisdom and a duty for poor souls to call in others that they may cry to the Lord in their behalf.

Matth. 15. 24.

But he answered and said, I *am not sent, but unto the lost sheep of the house of* Israel.

SERMON X.

YOU have heard of this womans *faith*, and the *first tryal of it:* Christ tries her faith by being *silent*, and giving no answer unto her request; it was a sore temptation that the son of *David*, the merciful King should not open his mouth, nor speak one word for the refreshment of a poor distressed creature: When she poured out her complaint, he answer'd her not a word; that is a great temptation. You have heard also how the Disciples stept in, and besought Christ in her behalf, they came and besought him that he would send her away with an answer, with an answer of peace, certainly that was their request.

But behold here is a *second temptation*, here is a *second trial* of this womans faith: Christ first tries

tries her by being silent, and now he tries her by *speaking a hard word* as it seems, *I am not sent, but to the lost sheep of the house of* Israel.

I *am not sent*. Christ intimates that he had nothing to do with this woman, it was besides his Commission, I cannot do it saith Christ, I must walk by rule, I must observe my Fathers Commission, I must do that work, and that work only which I was sent for, but now I was not sent, but *to the lost sheep of the house of* Israel, my work is to do good to a certain number of persons, to shew mercy to a certain number of persons, that are given me of my Father. He calls them here *sheep*, *Christs sheep*, I am sent for their sakes, and to do good to them, though termed sheep: Now the Scripture holds them forth to be such as were given him of his Father from Eternity, *all that are given to Christ, are Christs sheep*, though they may not for the present have Christs mark upon them, though Christ does not own them before the world, yet he owns them before his Father; all that belong to the election of grace they are Christs sheep, and Christ saith, he was sent to such, *I am not sent, but to the lost sheep*, they are in a *lost condition*, even that number of persons that are given to Christ, they are *lost in* Adam, and they have *lost themselves* by going on in the wayes of actual transgression, they are in a miserable lost condition, Christs sheep; but Christ was sent to do good to them, Christ was sent to save them; *The Son of man came to seek and to save them which were lost*.

The lost sheep of the house of Israel.

The *house of* Israel may here be taken literally, for the people of the Jews which are called the house of *Israel*. Christ tells the Disciples and this woman, that his Commission was to do good only to them, I am not sent to others, I am only sent *to the lost sheep of the house of* Israel, my work is with the Jews, I have nothing to do with the Gentiles; No, my work is to gather in the lost sheep of the house of *Israel*.

Quest. *But you will say, how doth this agree with other Scriptures, with those prophesies that concern the* Messias, *our Lord* Jesus Christ, *that when* he came he should preach to the Gentiles, *and that* God would give him to be a Covenant to the Gentiles, *Isaiah* 42. 1, 2, 6. *And in divers places there are prophesies that concern the* Gentiles, *that when Christ came God would* give him to be a light to the Gentiles *as well as to the Jews? why then doth Christ say*, he was not sent but to the lost sheep of the house of *Israel*?

Answ. Christ spake first of all, of his *personal Ministry*; as he preacht himself in person, and wrought miracles himself, so he was sent unto the Jews, his word was to them, he was their Apostle, their Minister; so the Apostle to the *Romans* speaks, *Rom.* 15. 8. *Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the Fathers.* Christ was to preach in his own person to the Jews, he was their Minister; and so in that respect, he was not sent, but to the lost sheep of the house of *Israel*.

Secondly, it may be said that Christ was not sent to the Gentiles, but to the lost sheep of the house

house of *Israel*, in respect of *that order that God the Father had appointed for the dispensation of his light, and of his grace and Spirit among the sons of men.* God had appointed that first of all Christ should come to the Jews, and mercy first should be tendred to them, and grace be first brought to that people; so Christs first work was to the Jews, I am not sent but to them, that is, I am *first* sent to them, and *chiefly* sent to them; my first work is here in *Judea*: The Apostle *Paul* saith, *Christ did not send him to baptize, but to preach,* 1 Cor. 1.17. *Christ sent me not to baptize, but to preach the Gospel;* that is, I was *first* sent about this work, for he was sent to baptize, for he did baptize, but my *first work* was to preach. And so here, saith Christ, I was not sent to the Gentiles, but to the Jews, that is *firstly* and *chiefly*.

Thirdly, or in respect of *time*: It is true, Christ was not sent, that is, he was not *then* sent; his present work was not to preach to the Gentiles, and shew mercy to the Gentiles, no, but afterward: There was a time, when Christ did not go himself to the Gentiles, and did not shew mercy to the Gentiles; nay he forbad his Apostles and his Disciples: *Go not into the way of the Gentiles, but go ye rather to the lost sheep of the house of* Israel. So that there was a time when it pleased the Lord not to send the Gospel, but to restrain it from the Gentiles.

But there was a time also when Christ did send forth his glorious Gospel to the Gentiles; so that you see in what respect Christ speaks here, *He was not sent, but to the lost sheep of the house of* Israel.

I am not sent, but to the lost sheep of the house of Israel.

Here is a seeming denial that Christ gives to this woman; he seems to tell her plainly, that he cannot do it for her, it was besides his present work and commission, he was not sent to do it; there is the denyal. Nay the tryal was the greater, in that Christ answers thus not only to the *womans requeſt*, but to the *Diſciples requeſt*; this heightens the temptation and tryal, and maketh it the greater: So long as this woman saw that the Diſciples were pleading for her she might have hope, though there was no ground of hope as to her requeſt, Christ being silent thereunto, yet it might revive her spirit to see his Diſciples step in, and they to improve their intereſt in Christ: But when Christ shall not only give a denial to the woman, but to the Diſciples, this was a sore tryal: if the Lord had not mightily strengthened her faith, she could never have held up her head, she would have concluded, oh alas, my eſtate and condition it is sad, it is in vain for me to expect any salvation, any mercy, he is silent at my requeſt, and he gives a denyal, when his Diſciples pray for me; and if God will not hear his own people, why then surely my condition is sad, thus lay the temptation, and yet the Lord supported this womans spirit.

So that we may obſerve this;

Doctr. 1. *That God sometimes doth seem not only to be silent at the prayers of his people when they cry themselves, but he giveth a denial when others step in and pray for them.*

Nay

Nay observe,

That *after a soul hath waited upon God in the use of the means, when it hath prayed and hath believed, and when it hath called in the help of others prayers, yet the Lord may seem to give a denial, and the condition may seem to be worse, and the temptation seem to rise higher even after a soul hath waited upon God in the use of means, and yet the Lord may have a gracious design towards the soul.* Doctr. 2.

For mark it, this womans condition was worse now then ever it was; the Disciples had prayed for her, and yet even after this Christ seems to give a flat denial, and tells them that he cannot do it for her, it was besides his commission, he was not sent to do it. So that after the use of means, after her own prayer, and the Disciples prayer, this woman meets with a flat denial, and yet the Lord Jesus had a design of mercy to this poor woman.

Yea, it is Gods ordinary way to his people after they have used the means to remove such a burden, such a temptation, such a corruption, they have gone to the Lord, they have waited, they have believed, and called in the help of others, and yet temptations grow high, and yet notwithstanding that, the Lord may have a design of mercy. The children of *Israel* when they were in the land of *Egypt* under bondage and slavery, they cried to the Lord, and the Lord sent *Moses* to deliver them, and no doubt but *Moses* cried to the Lord as well as they; as they prayed,

so *Moses* prayed, he prayed for them, and yet after *Moses* was come, the people were not delivered, but their burdens and oppressions grew heavier and heavier, never so oppressed, as when *Moses* came to deliver them, when they cried themselves, and *Moses* cried, and waited upon God in the use of means, yet their bondage grew greater and greater; so it was with them, and yet God had a design of mercy towards them.

And so in *Mark* 1. 23, 24, 25, 26. At *ver.* 23. you read of one that had an unclean Spirit: And *there was in their Synagogue a man with an unclean Spirit, and he cried out,*

Ver. 24. *Saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.*

Ver. 25. *And Jesus rebuked him, saying, hold thy peace and come out of him.*

Ver. 26. *And when the unclean Spirit had torn him, and cried with a loud voice, he came out of him.*

Mark, when he applyed himself to Christ for deliverance, while Christ was speaking the word, commanding the unclean spirit to go out, yet immediately the affliction begin to wax greater and greater, and the devil he rageth the more; and yet notwithstanding mercy is not far off, Christ had a design of mercy: And so doth God deal many times with his own people upon the use of means; it is possible their afflictions may increase, their temptations may increase, and corruptions wax stronger and stronger, and yet God have a gra-

gracious design towards them, and deliverance may not be far off.

It is true, that Satan he hath a design, and hath a hand in it; ah but God also hath a design, and Gods design is a gracious design. *Satans design.*

Quest. *But you will say what is Satans design, and what doth Satan intend?*

Answ. Why, Satans design is first of all, *to take off the soul from the use of the means*, to make the soul undervalue the means, and to cast off the means. Thus he tempts poor creatures that have prayed, and have met with no answer, but they are worse; others have prayed for them, and yet they grow worse and worse, why then he perswades to undervalue the means; for while a soul is thus waiting upon God in Gods way, mercy is not far off; therefore the Devils great design is to drive the soul out of Gods way. What is prayer? and why will ye pray any longer? you are never the better for your own prayers, nor the better for others prayers; and thus the Devil discourageth the soul from waiting upon God in the use of the means.

Secondly, Satans design is, *to drive the soul upon the rock of despair*, to make a soul to cast away his confidence: Why will you hope any longer, and pray any longer? you see all is in vain, God heareth not your prayers, God heareth not others for you; others have prayed and cried in your behalf, and there is no answer, and your misery is greater then before, and therefore why should you wait any longer? Satans great design is to make a soul cast away all his hope and confidence, and to dash and break it in pieces upon that rock. *Gods design.*

But now, God hath a design of mercy in it, though it be so that the affliction grow greater and greater after the use of means, yet God hath a design of mercy. For by that.

First of all, *God will teach the soul not to rest upon the means, but upon himself.* Satans design is to draw the creature from the use of means, and Gods design is to draw the creature more to the use of means. And truly we are ready to drive our selves upon this work, either to cast off prayer, or else to rest upon the means; and therefore it is that a poor soul is so cast down when as it hath been waiting upon God in the use of means, hath been praying, looking to the promise, and hath been calling in the help of others. I say, we are apt in this case to shew forth the frowardness of our spirits, which doth evidence that we look too much to the means: We think prayer should save us, and upon the use of means if the Lord doth not come in, we are murmuring; Now the Lord will teach us this, to use the means, but not to rest upon the means, but to rest upon himself, upon his arm for salvation, and upon his free grace, and not upon any means.

Secondly, God hath this design, when the condition of the creature seems to grow worse and worse after the use of the means, why the Lord doth not presently help it, is because *that he will appear at such a time when his work of deliverance will be most glorious.* He will come in the most seasonable time, when as deliverance shall be most welcome, and that is, at such a time when all means fail, when the creature hath tryed all means whatsoever: As the woman that had the

issue

issue of blood, she went from Physitian to Physitian, and yet the worse: Oh the cure from the hand of Christ was welcome. And so when the poor man brought his son to the Disciples, he tried all means, and the Disciples could not cast the Devil out: Oh when all means failed, that was the time for Christ to step in. The Lord will then appear at such a season, when poor creatures are brought to the lowest state, when a poor soul saith, Lord we have used such and such means, but still worse and worse; oh Lord *we know not what to do, but our eyes are towards thee.* Oh this is a time that the Lord will draw nigh to his people.

And therefore to reflect a little upon this; doth God make this to be the condition of any of you? have we been under some great affliction and burden, and some great temptation, and have been using all means, and still we find it grow worse and worse according to our own apprehension, worse after prayer then before, more temptations after prayer then before, more temptations after looking to the promise then before? if this be thy condition, be not discouraged, for this hath been the condition of many of Gods people. This was the condition of the woman of *Canaan* here before thee, she was worse after prayer then before, she was worse after the Disciples had prayed for her, then she meets with a flat denial, and Christ saith to her, *that he was not sent, but to the lost sheep of the house of Israel.* This was the condition of the woman of *Canaan*, and yet the Lord Jesus he loveth this woman, and he had an intent to shew mercy to this woman,

and

and to grant her request. And therefore if this be your condition, oh take heed of the Devils design; the Devils design (as you heard before) is to make you undervalue the means, and to drive you to despair; take heed of the Devils design. And though this should be your condition, do not think the worse of the Ordinance of God, do not think the worse of prayer, the worse of your duties, and do not think the worse of the prayers of others, do not think the worse of searching the Scripture, and of applying your selves to the promises, do not think the worse of these things, it is the Devils design to make you undervalue the means. And take heed that you do not now cast away all hope, Satan will tell you that there is no hope concerning you; the servants of God have prayed for you, and now no hope: Oh know that that temptation will drive you upon the rock of despair; but oh that you would look to God, and know that he hath a design of mercy towards you, nay in this very thing that it is worse and worse with you, he hath a design of mercy in it, he will draw you off from resting upon the creature, and resting upon means, and the Lord will now teach you to rest upon himself, and God will come in when it shall be most welcome. Oh therefore in such a condition we should set faith a work, though to sence we seem to be worse and worse, and deliverance further off then ever, worse after prayer then before prayer, oh yet we should set faith a work, for faith will see that deliverance is near, and conclude it, because it is Gods way in which he walks towards his people. When the people of *Israel* were most

grievously

grievously oppressed by the Egyptians, then the Lord handed out deliverance; O soul, though the clouds do seem to gather, and it be darker with thee then ever, yet say, I will wait upon the Lord in his way, and I will be found praying still, and calling in the help of others still. Oh that we might set faith a work, and we should see that Gods salvation were neer. But I shall pass from this.

I am not sent, but to the lost sheep of the house of Israel.

Christ tells this woman that he cannot do it for her, because it did not lie in his Commission, to which he must be faithful, he could not go beyond his Commission: What may we learn from hence?

We may take notice of this *Historical Proposition.*

That *our Lord Jesus Christ in all he did, he acted by commission, and kept his eye upon his commission which he was faithful unto.* *Historical Proposition.*

The Scripture holds forth, that he was *sent* of his Father, the Father sent him, and *gave him a commandment what he should do, and what he should speak.* And Jesus Christ he was very faithful in observing his commission, he kept his eye upon the work that his Father had given him to do, and in that work he was faithful. In every thing that Jesus Christ acted, he looked to his Fathers rule, the commission that his Father had given him, See *John* 5. 30. *I can of my own self do nothing: as I hear I judge, and my Judgement is just, because*

cause I seek not mine own will, but the will of the Father which hath sent me. And as in the matter of judging, so in all other dispensations Christ was pleased to look to the will of his Father that sent him. I came not to do my own will in that thing, but the will of my Father. And so in *John 6.* 38, 39. For *I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Fathers will which hath sent me, that of all which he hath given me,* I *should lose nothing, but should raise it up again at the last day.* As in his works of judging, so in his works of mercy, Christ kept his eye upon his Fathers will, he looked to his commission, this is the Fathers will that I should lose none of them, but that I should give life to them all, and raise them up at the last day.

Yea, in his very *words*, in all Christ spake, he kept his eye upon the rule, and spake according to his Fathers will and commandment. I *speak not of my self, but what I have heard of my Father,* John 8. 26. I *spake to the world those things which* I *have heard of him,* John 12. 50. *Even as the Father said unto me, so* I *speak.* In all that Christ spake, he kept his eye upon his Commission.

And as in all that Christ spake, he kept his eye upon his commission, so in all Christ *did: As the Father gave me commandment, even so* I *do,* John 14. 31. still his eye was upon the commandment of his Father, upon his commission; And in obedience to that commission, he lays down his life, *John* 10. 15. And *I lay down my life for the sheep,* Ver. 18. *No man taketh it from me, but* I *lay it down of my self: I have power*

to

to lay it down, and I have power to take it again: this commandment have I received of my Father.

Yea in Christs *motions* this way and that way, his going to one place, and not to another, his preaching in one place and not in another, still he kept his eye upon the commission of his Father. See *Luke* 4.43. *I must preach the Kingdom of God to other Cities also; for therefore am I sent.* They would have kept Christ with them, no, saith he, I must preach the Kingdom of God in other Cities; in all that Christ did, he kept his eye upon his Fathers commission, he looked to his Fathers will, and that was his rule to walk by.

And the ground of it is this, because *Christ was found in the form of a servant*; though he thought it no robbery to be equal with God, yet he took upon him the form of a servant; though the Son of God, yet he was content to be a servant, that he might bring about the great work of Redemption: Therefore God calls him the righteous servant, *By his knowledge shall my righteous servant justifie many*, Isaiah 53. 11. And as Christ was a righteous servant, a faithful servant, so he kept his eye upon his commission. Now if Christ had not done so, if he had not acted all things according to the will of his Father, he had not been a righteous servant, but he was his Fathers righteous servant, and therefore he evermore looked upon his commission, what was his Fathers will, and so he applyed himself to it.

And as in all other things, so in this particular in the Text, of preaching the Gospel, and shewing mercy *first to the Jews* and not to the Gentiles,

tiles, *I am not sent, but to the lost sheep of the house of Israel*; I am sent to shew mercy to the house of *Israel*, still he eyed that work that was committed to him, because *the promise was made to them, the promise of the Messias it was first made to Abraham and his seed, to that Nation that came out of the loins of Abraham*: And Christ came to confirm the promise that was made to *Abraham* and his Seed, therefore in this thing he observed his Fathers order and his Fathers time; though his Father had a design of mercy to the Gentiles, yet he will shew mercy first to the Jews, and then to the Gentiles: So that the Jews first of all must have the offer, and then the Gentiles shall have their time; Christ eyed his Fathers will and time, & therefore he applies himself to that work.

But by way of Application.

Use 1. First, what cause have we who are of the stock of the Gentiles, who live in this time and in this Generation, to bless the Lord that we do live in that time when the partition-wall is taken down? there was a time when the Jews only were the people of God, and when Gods design was to shew mercy to them; and there was a time when mercy seemed to be restrained from the Gentiles; there was a time when Christ must not preach to the Gentiles, so it was his commission then not to shew mercy to the Gentiles at that time: *Go not into any of the wayes of the Gentiles, and into any of the Cities of Samaria enter not.* There was a time when the Gentiles were shut out from mercy, when the word of life and salvation was restrained from them, when the Lord gave this commission, *go not into the way of the Gentiles*,

oh

oh how are we beholden to free-grace that hath broken down this wall of partition? that now since the resurrection of the Lord Jesus Christ there is no difference, but now mercy is freely offered to the Gentiles as well as to the Jews, for the wall of partition is now broken down; and oh how should we admire the grace of God in it? we that were out-casts of the Gentiles, sinners of the Gentiles, that the Lord should ever send to perswade us to dwell in the *Tents of Shem*; we we might have dwelt in the barren wilderness every day, and never have been called, and that God should invite us to dwell in the *Tents of Shem*, oh the free grace of God to poor sinners, that we live in such a time that there is not a restraint upon the word of the Lord, nor upon his servants in bringing his word to us Gentiles! oh we are engaged to the Lord that it is our lot to stand here!

Use 2. And this may teach us to admire the unspeakable and wonderful love of God that is let out to the Gentiles. I say, we should with holy fear admire it, the Jews were the Lords first born, Christ was sent first to them, cheifly to them, they must have the first tender and the first offer of mercy, the kingdom of God came first to them, and yet behold now that word of Christ is verified, *the first shall be last, and the last first*; they were the first, and the Gentiles were the last: We were shut out, and a restraint laid upon the Apostles, go not into their Cities; ah, but now the first is last, and now God saith, go not into the Cities of the Jews, go not to the house of *Israel*, but to the Cities of the Gentiles. Oh the wonderful love of God, that the last should be first, and the first last,

And

Use 3. And oh how should this teach us to fear before the Lord, and to take heed that we do not provoke the Lord to deal with us as he dealt with the Jews? I say, take heed of provoking the Lord, take heed that we do not reject Christ, take heed we do not reject the tender of mercy, that we do not neglect the great salvation held forth to us, that we do not trample under our feet the blood of the Covenant, take heed that we do not refuse to hear and to receive the things of our peace: Oh this was that which provoked the Lord to cast off the Jews, when they cast off Christ and would none of him, when they cast out the Lord of the Vineyard, when they would not accept of the glad tydings held forth to them, then the Lord takes away the Word of Life from them, and sent it to us, that the first is last, and the last first.

Use 4. And let us take heed that we do not rest upon our priviledges. We have the Word and the Ordinances, *God deals not so with every people*; ah but let us take heed that we do not rest upon our priviledges as they did, because they were the seed of *Abraham*, they had the Law, & they had the Covenant, the Oracles of God, and therefore they rested upon them, & did not walk worthy of them, and therefore the Lord took it from them. Now take heed that we do not rest upon our priviledges, we have the Gospel and fellowship with Saints, take heed we do not rest in them, but oh let us labour to walk up to them, receive Christ in the Gospel, and walk up to our enjoyments, or else we may provoke the Lord to take away the kingdom of God from us, lest the Lord should

say

say concerning us, turn not to those Cities, but rather to the lost sheep of the house of *Israel*: Take heed of provoking the Lord by rejecting Christ held forth in the Gospel.

Fifthly and lastly, let us keep our eye upon our commission, even as our Lord Jesus Christ kept his eye upon his commission that was given him of his Father. In all things as you heard, Christ was careful to eye what was the work that was given him in commission to do: And oh that we might learn to imitate our Lord Jesus Christ: As the Father sent him, and gave him a commission what he should do, and what he should speak; so Jesus Christ hath sent all his people into the world, and given them a commission what they should do, and what they should speak, and oh that we might eye more our commission, to see what is our work, and see how we should work, for all is written in that commission which God hath given us; why, it is written in our commission how Christians should carry in every condition, how they should carry in every place, in every imployment, in every relation, how they should carry in prosperity, and in adversity, how to carry to friends, and how to carry to enemies, how to carry to them without, and how to carry to them within: In every thing that doth concern us all that we should speak or act, should be according to the rule, according to that commission that our Lord Christ hath given us; our commission it is written in the Word of God, the Scripture, for the Lord saw how apt we were to forget our commission, and how prone we were to swerve from the rule, therefore the Lord hath taken care that

our commission should be written, and here in this book this Word of the Lord, the Scripture, there is our commission, and there is what we should speak and what we should do, and how we should carry in the world, and how to carry in the Church and in the worship of God, all is written in the Word: Oh that God would help us to keep our eye more upon the Word of the Lord. Our Lord Jesus would not act in the least, would not go from City to City, but as he had warrant from his Father; oh that we might eye the will of God, the rule that is left us in the Word; if this were done, it would prevent a great deal of evil, if Christians did eye their work more what they are sent for into the world, wherefore God sent me into this place, wherefore God set me in such an imployment, in such a condition, oh this would prevent a great deal of evil, it would keep us from turning aside into crooked paths, if we did eye the righteous rule, what is our commission, and how we should speak, and how we should act, it would prevent a world of sin, it would answer all temptations to sin; if we were tempted to that which were evil, if we did eye our commission, we might see that this was not the end for which the Lord sent us into this world.

And if this were done, it would make us more fruitful, the more serviceable in our generation, that is the greatest mercy and greatest honour for Christians to be useful, nay this will make our service more serviceable, if we were more enquiring into our commission, what it is that the Lord would have us do, wherefore we were sent, and

fore hath God set us in such a relation, oh this were the way to make us more fruitful; therefore our Lord Jesus went up & down all his days doing good, because he kept his eye upon his commission, he saw what was written of him to do & suffer, and that made Christ to set about it willingly, that made him willing to go up and down doing good, and that made him to do it with delight; when he was speaking to a poor woman, and endeavouring to convert a poor soul, he took delight in it, this is my commission: Oh if our eye were more upon this, it would make us more fruitful, and would draw forth our hearts in the work of the Lord: If I were sent to work this work and the other work, oh shall not I labour with all my might to do that work for which I was sent into the world? we lose a great deal of our work, because we come and go, and do not eye our commission.

And to say no more, this would bring forth a great deal of sweet peace; if men were careful to eye their commission, if they did but see what is written of them, how they should act, oh this would bring forth a great deal of sweet peace; what sweet peace would there be in all societies, if every man did but consider what is my work, and wherefore am I sent into the world? wherefore am I set in such a relation and in such an employment? oh if every one were careful to walk by rule, oh what sweet peace might they have? if Magistrates were careful to mind their work, what is the work that God sent me for to this place? oh what abundance of sweet peace would there be? and so in our Families, what

peace would there be, if every one would mind the work they were sent for? Oh what is written for me to do as a father, as a Master, as a child, as a servant? this would make you carry graciously, and increase your peace; and how should God be honoured in our families, if we would look to do our duty! oh we are apt to enquire into others lives, wherefore was this man sent? and what is his duty? but oh that we might look to our own, oh wherefore hath God sent me? And so in Church-societies; wherefore hath God sent me into such a society? oh that I might do good, and that I might be fruitful, and that I might perform this and that duty, no, but that I might do good to the bodies of poor brethren, and to the souls of brethren, to improve my talent; oh it would be heaven upon earth, if souls were thus enquiring what is the work for which God hath set me here, and were minding that work.

Yea in a mans own spirit, how much peace would there be, if we did act according to our commission? so far as a man walks up to his commission, peace would be upon him: *As many as walk by this rule, peace be on him*, Gal. 6. 14. As many as keep close to their commission, peace and mercy should be upon him; oh that God by this would perswade us to follow Christ more, and to imitate our Lord Christ in this, in considering what is the work we were sent for, and keep close to that; let us consult the word more, and search out our duty, what doth concern us, is written there, what we should speak and act, is written; oh that we might be searching the Word

of

of the Lord, what is our duty, and then give up our selves to it. It was a notable word spoken by *Balaam*, *Numb.* 22. 18. *And Balaam answered the servants of Balaak, if Balaak would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more.* I cannot go beyond my commission, oh it was a notable speech, if it had been spoken by a faithful man, he could not do it, though he had a mind to do it, God laid a restraint upon him that he could not: And so for a gracious heart to say, Lord I cannot, I dare not go beyond the command of the Lord, to do less or more, oh this were the speech of a gracious heart; the Lord hath written his commission in his Word what we should act and speak, oh let us look up to the Lord, that we may have it written in our hearts, nay imprinted upon our hearts, and then we should be able to say as *Balaam* did, and that from a right principle, I cannot transgress, no not for all the world, I cannot go beyond my commission.

Matth. 15. 24.

I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.

SERMON XI.

THoſe that Chriſt was ſent to ſhew mercy unto, they are called *loſt ſheep of the houſe of Iſrael:* There were other loſt ſheep too among the *Gentiles*, that Jeſus Chriſt was ſent unto, although his preſent vvork vvhile upon earth vvas vvith the *Jews*. We ſhall cloſe then with the truth that is before us, which is this.

Doctrine. *That even thoſe which Jeſus Chriſt was ſent to ſhew mercy unto, before Chriſt comes and finds them, they are in a loſt condition.*

They are as far from God by nature as any other; even Chriſts ſheep, they that ſhall ſtand at Chriſts hand in the great day of Judgement, time was, when they were as far from God as any wandring from

from God, they were loſt ſheep, they were as deep in the mire and dirt as any, as neer to hell and deſtruction as any, as directly and fully under the wrath of God, conſidered in their natural condition, as any; and therefore the ſtate and condition of thoſe that the Lord in mercy finds, is ſet forth unto us in *Luke* 15. by three parables, the *loſt ſheep*, the *loſt groat*, and the *loſt ſon*; ſet forth by the *loſt ſheep* upon the mountains, a wandring creature, when it is once loſt, it hath no diſpoſition to return home again; and yet truly this was the ſtate of every man, even of the Lords own people before Chriſt found them.

And then ſet forth by the *loſt groat*; a groat, a ſmall piece of money hardly found when it is loſt; truly ſuch is our ſtate, and ſuch was the ſtate of thoſe who now through mercy are brought home.

And then ſet forth by the *loſt ſon*; the prodigal ſon ſtill in a more deſperate condition, he was in a ſtate of death, ſo his father ſaith of him, in *Luke* 15. 24, 32. it is twice repeated, *This my ſon was dead and is alive, he was loſt and is found*. He was *loſt*, and he was *loſt in a way of death and deſtruction*, deſperately loſt, if the Lord had not gone forth to ſeek him, and if Chriſt had not found him, he had been loſt for ever; he was *dead* and *loſt*, but through grace he was made alive.

But for the opening of the Point, we ſhall demonſtrate it to you.

Firſt, that the ſtate of every man by nature, it is as that of *a loſt ſheep*.

And then Secondly, we ſhall ſhew you *how man came to be loſt*.

And thirdly, in what respect every man by nature, may be said to be lost.

And then fourthly, *what is the misery and the danger of that condition.* All which will commend the grace of God and of Jesus Christ, in going forth to seek and to save those that were lost.

First, To make it evident to you that the Lords own people were in a lost condition, it appeareth.

First, in that God the Father *sent his Son Jesus Christ from heaven to seek poor souls,* and to save poor souls. He sent his dearest son out of his bosom into an evil world, to seek poor souls; Christ came a great journey, a hard journey into an evil world, and oh the labour, and the travel, and the weariness that he met withall in that his journey!

Now the end of Christs coming forth from the bosom of his Father, it was *to seek and to save poor souls*, Mat. 18. 11. *For the Son of man is come to save that which was lost.* Now Christs coming forth to seek and to save, makes it evident that all poor souls were in a lost condition, if they had not been lost, there had been no need of seeking, if not undone, no need of saving; but Christ came to seek and to save, therefore we were in a lost and undone estate.

Secondly, it appeareth by *the end of Christs sending forth his servants*; Jesus Christ hath sent forth his servants in all ages of the world: Of old his Prophets did rise early, and watched late, hereafter sent forth his Apostles and his Disciples, now his Ministers and servants, and he maketh

them

them willing to lay forth themselves in this work, to bring home souls to Christ; the great work of the Prophets of old, and Apostles, and Ministers, and servants of Christ in all ages, is to bring home souls to Christ, that's the end of all their labour, travel and watching, and of all the expence of their time and strength, to find souls, therefore it is a discovery that poor souls are in a lost condition; when a soul is converted to the Lord, a soul is said to *be found*, and therefore before conversion it is lost, *John* 1. 41, 43, 45. You read there of Christs finding souls, *Christ found Andrew, and Andrew finds Peter*; And so when *Philip was found, Philip findeth Nathaniel*, and what was their finding, but their bringing home to Christ? intimating that before their conversion they were lost, and when brought to Christ, then they were found, and never till then.

Thirdly, and further, upon this account our *Lord Jesus Christ did travel into the land of death*, he entred upon the Territories of death, he went into the grave, the land of darkness, that he might find those poor souls that were led captive, that *were held in bondage by death, that thorow fear of death, were all their life long subject to bondage*; therefore Christ did travel into that dark land, that he might bring souls home to himself, that he might redeem them from the power of death, and from the power of the grave, and from the power of the Devil: This is a discovery that poor souls even those that Christ redeemed, they were in a lost condition, lost, and miserably lost, so lost as they could never have found the way back.

Quest.

How souls come to be in this loſt eſtate.

Queſt. *But ſecondly how come we to be in this loſt eſtate?*

Anſw. I anſwer, it began in *Adams going out from God*, there was the beginning of the loſing of all the world; when *Adam* went out from God, when he forſook the Lord, and would not make the Lord and his Word to be his guide, but took the Serpent for his guide, and liſtned to the Serpent rather then to the Lord: In that firſt act of diſobedience *Adam* was loſt, and all his poſterity was loſt, for the Covenant that God made with him, it was for himſelf, and for all that ſhould come out of his loins, he ſtood as a common perſon, and repreſented all the world; and ſo when he went out from God, by diſobedience, he loſt himſelf and all his poſterity, he carried all mankind with him, when he turned out from God, all his poſterity went out with him into a wilderneſs, he ſet them at a diſtance from God in a loſt condition.

But Secondly, man loſt himſelf more *by actual tranſgreſſion*; men are loſt in *Adam*, but they loſe themſelves further by their own actual tranſgreſſions, and going out from God; every ſin that men and women do commit, doth ſet them at a further diſtance from God, and loſeth them more and more, ſo that the further a man goes in ſin, the more deſperately is he loſt, every ſtep in ſin ſets him further from God: As a man that is once loſt in a wilderneſs, that is out of his way, the further he goes, and the faſter he goes, the more he is loſt, the further he is from his way, and from returning. And ſo men ſet themſelves further and further from God by their actual

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transgressions, and so willingly they do lose themselves.

Thirdly, there are some that are still more desperately lost, and that is by their *rejecting of Christ*, and *refusing the everlasting Gospel*, and refusing the tenders of life and salvation made by Christ, lost in *Adam*, and lost by actual transgressions; ah, but there are some that are more miserably lost, and they are such as have rejected the everlasting Gospel, such as will have none of Christ, but have shut their eyes and will not see that light that should lead them out of their lost condition, in 2 *Cor.* 4. 3. saith the Apostle, *If our Gospel be hid, it is hid to those that are lost.* When the Gospel comes to be hid, when men shut their eyes, and will not see it, and will not embrace it, then God in his righteous judgement gives them over to the Devil, blinds their eyes that they shall not see; they are still more fearfully and desperately lost.

In what respect poor souls may be said to be lost?

But Thirdly, let us enquire in *what respect* every man living may be said to be lost before Christ find us. Every man by nature so long as he is in his natural condition, till Christ find him and bring him unto himself he is lost both to God, to himself, and to others.

Fitst, he is lost *as to God*; it appeareth thus.

How souls are lost as to God?

First of all, in that *the Lord doth not own him*, Christ doth not own him, neither can he own him him before the world; though a soul belong to Gods Election, yet till such time as it be brought home to Christ, till it make a good confession of Christ, till it be renewed by the Spirit of Christ; God doth not own a man or woman till such time

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as they be brought home to believe in Christ, there is no mark of sheep upon them ; Gods mark is not upon them, though they may be sheep in respect of Gods Eternal Decree, but his mark is not upon them, till they hear his voice and believe in him ; so that the Lord doth not own them, and so they are lost as to God.

Secondly, they are lost *as to God*, in that *they have not the true knowledge of God* in that estate ; I say a poor soul in an unregenerate estate hath not and true saving spiritual knowledge of God, he knows not God and Christ, *which to know is life eternal* ; there is no knowledge of God and Christ, there may be some notional knowledge, but no spiritual knowledge of God and Christ, there is no right apprehension of God, a fancy of God, but no right apprehension of God, either men think that God is like themselves, or they think that God doth connive at their evil wayes, or that God doth approve of them ; *thou thoughtst that I was like thy self* ; or else they look upon God as an implacable God, as one that will not be reconciled, and so they have no true knowledge of God, no knowledge of God, as he is in Christ Jesus.

Thirdly, as they are lost to the knowledge of God, so to to *all communion with God*. A man in his natural estate, he is lost as to communion with God : The Apostle speaking of the condition of the Gentiles, and those that were now Believers, as it was sometime with them before they did believe, and he saith, *That at that time they were without Christ, being aliens from the common-wealth of Israel, and strangers from the*

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Covenant of promise, having no hope, and without God in the world, Ephes. 2. 11, 12. that was their estate to be *without God in the world*, no communion with God, no fellowship with God, God is not in all their thoughts, God is not before their eyes. *Yea the fool hath said in his heart there is no God*; there can be no communion with God, no fellowship with God, and so in a lost estate.

A man in his natural estate is lost as *to the service of God*, he can do nothing that may be acceptable to God, so long as he is in his natural condition, not fit to be intrusted with any thing that is holy and spiritual, but he mars all, he spoils and defiles all that he taketh in hand; so that God hath no glory, God loseth all his glory and all his honour, and those rents that are due to him from the sons of men, so that you see a man in his natural estate is lost as to God.

Secondly, a man in his natural estate is lost as *to himself*, in that *he can have no true hope*, no lively hope toward God, so long as a man is out of Christ he is *without hope*. The time was, saith the Apostle, that you were *without hope*; its true there may be a false hope, there may be such an hope as *Job* speaketh of, that *may be like the Spiders web*; a wicked man may have hope, but he hath no true solid ground for his hope, he casts his anchor, but it is not upon the rock he builds, but there is no foundation for his buildings, and therefore his hope will not hold, his house will fall; there can be none of that true and lively hope that is begotten by the promises, that is the fruit of Christs Resurrection, so that a poor soul

A soul in his natural estate is lost to himself.

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out of Christ, is in a hopeless condition: Miserably lost in a hopeless condition.

Yea man in his natural estate, is lost as to himself, so as that *there is no disposition in him to return*. No possibility for him to find the way out of that estate, therefore he is set forth by the wandring of a lost sheep, the lost sheep seldome or never finds the way home again; and so is every man by nature lost, so that he cannot find the way to return.

Man in his natural estate is lost as to others.

Thirdly, man in his natural estate is lost *as to others*, till Christ finds him. Others can have no knowledge of him that he is one that belongs to God; they cannot judge, they cannot conclude, that he is one of the lost sheep; though he may belong to God, yet others cannot have the knowledge of it, and himself cannot have the comfort of it, so that he is lost as to others.

Secondly, he is lost as to others, in that there is *none can help him out* of that lost condition, as he cannot help himself, so there is no other can help him, there is no Angel can help him, none of the sons of men can help, none can save his brothers soul, none can redeem it, none can find a lost sheep and bring him back, none can lay him upon his shoulder, but Christ *who is mighty to save*. So that you see this is the state of every man by nature, even those that are Christs sheep, that are given to Christ, till they be brought into Christs fold, they are in a miserable lost condition.

The danger of a lost estate.

But fourthly, to shew you the danger of this estate, it is dangerous *in respect of the way*. The way that every man is turned out unto, being once lost, he is lost in a dangerous way, it *is a dark way*,

and

and that is dangerous, every man that is loſt, he is loſt in a dark way, the way of ſin, it is a way of darkneſs: The Wiſeman ſaith of the ſinner, *he knows not whither he goes*; his way is the way of darkneſs, he is loſt in a way of darkneſs, and ſo he knows not whither he goes.

And as it is a dark way, ſo it is a *filthy way*, it is a miry way, that a poor ſinner is loſt in; a way where there is nothing but dirt, that when a poor creature falls, he defiles himſelf, is woſully defiled with ſin which is the greateſt defilement.

And it is a *ſlippery way*, and that maketh it more dangerous; the way that we are loſt in, it is a ſlippery way, and ſo ſlippery, that it is not poſſible for a poor creature to keep his feet, he faleth every day, yea he falls and falls, and bruiſeth himſelf by his falls.

And as the way it ſelf is dangerous, ſo there are *many dangers* in the way, there is *a Lion in the way*, and there are *fiery Serpents in the way*. The way of *Iſrael* in the wilderneſs, was a dangerous way; truly this is the way that all *Adams* ſons and daughters are loſt in; where the Serpent lyeth, the Lion alſo, the old Serpent that watcheth to fright, and deſtroy, and devour: And oh the pits that are in the way, and the ſnares that are in the way, and the enemies that are in the way!

And further, the way is ſad in reſpect of *the end of it*. The way that we are loſt in, it is a way that doth lead to deſtruction, the end of the way is death, and it is not poſſible for a man to miſs the pit, and to miſs deſtruction and death, if the

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Lord doth not help him out of the way. Every sinner that is lost, he will go further and further in this way, till he comes to the end which is death, unless the Lord help him out of the way, unless the Lord order it so, that he cannot find his way, he ceases not till he comes to the end of his way, which is death.

And it is the more sad and dangerous, because that a poor creature hath none to help him, none to stand by him, so long as a man is out of Christ, till Christ comes and finds a soul, none comes to take care of him, and help him out of this dark way, none to protect him, none to guide him, none to go before him, none to discover the pit and snare to him, none to uphold him and keep him from falling, none to stand by him in this sad and dangerous way.

Application. You see the Point opened, a little by way of Application, and so conclude.

Use 1. First of all, it lets us see that there are many that may be Christs sheep, though for the present they be lost, yet many that we look upon as lost, may be Christs sheep. For although it is true, we cannot own them, till they have the mark of Christs sheep upon them; Saints cannot own them, for God himself doth not own them visibly before the world, till they hear the voice of Christ, ah, but yet they may belong to Christ, and may be his sheep, though for the present they may be lost; *I have other sheep* saith Christ, *I have other sheep that I will bring in*; they are my sheep now though poor wandring sheep, though lost in a wilderness, yet they are my sheep, and they shall hear my voice, and I will bring them into my fold. There-

Therefore this ſhould teach us not to mourn as men without hope (as the Apoſtle ſpeaketh in another caſe) not mourn as men without hope for the dead; ſo when we look upon Friends and Relations, and cannot but judge them for the preſent in a loſt condition; we may mourn, and we ought to mourn, but not mourn as men without hope; for they may belong to Chriſt, and Chriſt may bring them in, though they be not yet brought in; therefore we ſhould not give them up for deſperate, though they may be gone very far from God; though they have gone a great way from God, yet give them not up for deſperate: Chriſt hath other ſheep then theſe that he will bring in; and know, that the Lord is able to bring them in, though they be gone far from God, and far from his way, yet God is able to bring them in; the great Shepherd is able to finde them, and to lay them on his ſhoulder, and able to bring them into his Fold: and therefore we ſhould not be hopeleſs, but ſtill be found waiting upon God in the uſe of the means; if we ſay there is no hope, then we give over the uſe of the means: Hope ſtill, and wait upon God in the uſe of the means, cry to God in their behalf, wait upon the great Shepherd, that he would go forth to ſeek and to ſave.

And we ſhould labour to carry ſo towards all friends, and neighbours, and relations that are for the preſent oppoſite to God and his wayes, that we may gain them; they may be ſuch as Chriſt may bring in; Chriſt's ſheep were loſt, ſo were we, and ſo were they; and therefore take heed that we do not ſet them off from Chriſt, do nothing

to make them out of love with Christ ; but oh look upon them as those that Christ may bring in, and therefore let us do what we can for them.

Use 2. Secondly, It lets us see the sad condition for the present of those that do not believe in Christ. O! that all sinners would consider their sad condition: Truly it is a lost estate that every sinner is in, and that is a sad estate, for a man to be lost; lost to God, and lost to himself, and lost to others; yea so lost, that he is altogether useless and unserviceable, neither profitable unto God nor man; yea so lost, as he is in a hopeless condition, to have no hope: Truly there is not any sinner tha goes on in a way of sin, that hath any true ground of hope; and that is a sad condition which is a helpless condition; helpless in respect of the creature, helpless in respect of himself, helpless in respect of all men; and oh! it is a dangerous way, O that sinners would think of it; for a man to be lost in a dark slippery dirty way, for a man to be lost in a wilderness, to have none to guide him, no friend to comfort him, none to help him out, in a vast howling wilderness, compassed about with dismal darkness, it is a sad condition, especially when there are wilde beasts in the wilderness, and every step that he sets he treadeth on a Serpent, and a Lion in the way. O that God would perswade sinners of this their lost condition! to be lost, and thus lost, is a sad estate! yet this is their misery, and men are not sensible of it.

And it is more sad, because it is the soul that is lost: and O! what would it advantage a man or woman to gain the whole world, and to lose their own souls? What ever slight thoughts men

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or women have of their precious souls that lodgeth in their bosomes, it is of more worth then ten thousand worlds; now for a soul to be in the wilderness, a soul to be in the dark, a soul to be in the midst of Serpents and Lions, O it is a sad estate and condition: the Lord open the eyes of men and women to see into this their sad condition.

Thirdly, Are poor creatures by nature in a lost estate and condition? O that they that are lost would hear the voice of Christ the great Shepherd: Every man is lost before brought home to Christ; and O that poor lost souls might hear the voice of Christ this day; here is glad tydings, O that men would receive it: *The Son of man came to seek and to save that which was lost.* Here is glad tydings to you that are in a lost condition; O that God would bore the ear of the soul to hear this voice of Christ; it is the Shepherd that cryeth after you, O my sheep return to me, I am come out of heaven to seek you, and to save you, and I am now gone forth in the ministration of the Gospel for this purpose: O that poor lost sheep would hear the voice of the Shepherd, and would receive the glad tydings that he brings! either men are sensible of their lost estate, or they are not: there are some that are lost, yea many, and they know it not; but it is more sad for a man that is lost, and will not be perswaded that he is lost, but he hath a good opinion of his way; such a man goes the faster, and rideth the faster, and he will the sooner be at his journeys end. *Use 3.*

Now to those that are lost and know it not, let me say unto you, that the Lord Jesus doth at once

hold forth both your danger, and the remedy against that danger; Christ doth by one word hold forth to you, that you are lost; and he doth hold forth to you the way by which you may be saved from that lost estate; you heard that *he was sent to the lost sheep of the House of Israel*, and to the lost sheep of the Gentiles too, though Christ's present work was not among them; but now Christ sends to the lost sheep of the house of the Gentiles as to the house of Israel; and by his word he would convince you that you are lost, and doth discover to you the way to come out of that lost condition by believing; O that you would hear the voice of the great Shepherd that comes forth this day, and gives you an invitation to return.

But there are some that are sensible of their lost estate; O they see it, and they know that they are lost, and therefore they look upon themselves as the most miserable creatures; well, here is glad tydings for you this day, *The Son of man is come to seek and to save what is lost*: You see your condition to be a sad condition, and you say it is lost; and what ever it is it can be but lost; why the Lord Jesus he was sent on purpose to save that which was lost, it was the work that Jesus Christ was sent about, the great thing that was put into Christ's Commission, the great work that his Father put into his hand, to save what was lost: Now therefore look to the promises of God, yea that gracious promise in *Ezek.* 34. *v.* 16. *I will seek that which was lost, and bring again that which was driven away, and will binde up that which was broken, and will strengthen that which was sick*: This promise

promise it concerns the poor lost sheep, how he will seek them, and save them, and binde them up; O behold there the readiness that is in Christ to finde them; and indeed, Christ hath the greatest care of such poor lost sheep. *If a man hath a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?* He goeth forth to seek the one sheep that is lost; you being that one lost sheep, and you looking upon your own condition to be lost, and you are sensible that none is so lost as you, he will leave the ninety and nine to seek you: And therefore hear the glad tydings of your Shepherd, he cometh forth to seek you, be you willing to come to Christ, and O! what joy will there be in heaven at your return?

Fourthly and lastly, It lets us see, and O that we might see! the infinite riches of the grace of God in Christ to poor sinners; O! here is grace indeed: What rich mercy was that, that sent out Jesus Christ to seek lost sheep? O! that we might consider a little of the greatness of this grace of God, the exceeding riches of it, that the Lord should send forth his Son Jesus Christ to seek lost sheep. O! consider what worthless creatures we were, how unuseful and unprofitable both to God and man; nay, the Lord saw how little useful we should be afterward, how little we are able to return to the Lord for this his great mercy; yet the Lord sent forth his Son to seek you. *Use 4.*

And consider, that this was at such a time when we could never have returned to the Lord, when we could never have found God; though we had

sought him, we could not have found him; if we had had any dispostion to have sought after the Shepherd, we could not have found him; no, by all our searching we could never have found him. And then when it was so with us that we could not finde the way to go home again, that he should send Jesus Christ to shew us the way that he makes, by the Shepherd to lead the wandring sheep home; O free grace! If the Lord had sent forth the least Angel of heaven to have sought poor lost sinners, it had been mercy; but that God should not commit this work to his servants, but give a Commission to his Son, and make it his great work to seek poor lost sheep, O great love! nay, when we could not finde God, and when Angels could not have found us if they had sought us; herein is the exceeding riches of grace. Nay, it was at such a time as the Lord might have sent his Justice to have found us out, God might have sent the Avenger of blood after us; the Lord might have set all our sins upon us to have found us out, they might have followed us as so many Avengers of blood; O that at such a time God should send Christ to finde us out, after all our sinful wandrings from God! that he should make his Son to come and seek, O infinite love!

And therefore let me speak to those that have received this grace: Hath the Lord found out your souls? Hath Jesus Christ found you out in your wandrings, and through mercy brought you home to God? Hath he brought home any poor soul to believe in Christ, and to give up it self fully and for ever to Christ? O! be thankful for this mercy, and labour to walk worthy of it, and study

to know what is your duty now; you that are Christ's sheep, and were lost, O! what is your duty? Christ hath found you, surely some duty you owe to Christ.

Why, this is our duty; It is our duty now *to seek Christ*, to seek much faith in Christ; if Christ hath sought us, and took so much pains in seeking us, that were not worth the seeking after, O! how should we lay forth our selves to seek Christ? Seek him every day, seek much of Christ, seek his face evermore, seek more of Christ every day: Christ sought us when we were not worthy, and shall not we seek him who is infinitely worthy, who is the desire of all Nations?

The Duty of souls whom Christ hath found.

Duty 1.

Again, It is our duty to *seek others*: Christ hath found us, it is our duty to seek others, to pity the sheep that are lost, that for the present are in a lost estate and condition; take some pains to seek them according to your Talent and opportunity: O take pains to seek others: Assoon as ever Christ found *Andrew*, *Andrew* he findes *Simon Peter*; O! Come (saith he) and see Christ: I say, if Christ hath found us, let us labour to finde others, labour to bring them to the knowledge of Jesus Christ, the great Shepherd: The Lord gave a Commandment, *Deut.* 22. 1. That if any man saw his neighbours Oxe or Sheep go astray, he should pity them, he should not hide himself from them, but he should pity the poor lost sheep, and the lost Oxe: Doth God take care for Oxen? Doth God take care for Sheep? That a poor lost Sheep be brought home to his Owner? And that a poor lost Oxe be brought home to his Owner? And doth not God take more care for poor lost souls?

And is it not a more acceptable work to bring home loſt ſouls ? O pity poor loſt ſouls, tell them of Chriſt, ſhew them the way to Chriſt, and know that if you ſhall be an inſtrument in the Lord's hand to bring home a loſt ſoul to Jeſus Chriſt the Owner, O it will be ſervice very acceptable to God your Father.

Duty 3. Thirdly, If Chriſt hath found us, then we ſhould loſe no opportunity of honouring him; Let us know that we are the Lord's, we are not our own any longer, but engaged to be the Lord's, ſought out by Chriſt, and ſaved by Chriſt, and brought from a wandring condition, and loſt in a wilderneſs, and yet found by Chriſt in this wilderneſs condition; O let us know that we are engaged for ever to be the Lord's: therefore let not Chriſt's ſheep loſe any opportunity of doing ſervice to Chriſt, take heed that we do not loſe any opportunity of being profitable to Chriſt, bringing honour to Chriſt in our generation, for that is expected by Chriſt the Shepherd: So *Paul* did engage for *Oneſimus* in the Epiſtle of *Philemon*; *Oneſimus* he was a poor run-away ſheep, *Paul* he findes *Oneſimus*, and he brings him home to Chriſt, he was inſtrumental in his converſion, and he ſendeth him to his Maſter, and he tells him, that now he will be *profitable; before he was unprofitable, but now he will be profitable to thee and to me*, and to Chriſt before unprofitable: A ſheep is of no uſe when loſt, but when its found, then it is profitable; and ſo if the Lord hath found our ſouls, O that we might do all we can to bring honour to Chriſt, and lift up his name in this our generation, for Chriſt hath found us for that end.

Fourthly,

Fourthly, If Christ hath found us, we should be content to lose all we have for him; Let all go for Christ, it matters not what we lose for Christ, if Christ hath found us: If God calls for our estates, let that go; if Christ hath found us, we have that which is better then a great estate: it had been more sad if God had taken away our estates from us before he had found us, but if the Lord hath found us, though we lose the world, there is good cause we should be content; what God calls for, let it go, we should be willing to lose our estates, our credit, our name, for Christ hath found us; if we cannot walk with Christ, and do the service Christ calls us to, but we must lose estate, and credit, and name, why let all go, Christ found us, and we should be willing to lose our lives for Christ; and know, that it shall not be lost, but what a man loses for Christ, it shall be restored him again. *Duty 4.*

And fiftly and lastly, Let us take heed that we do not go out from Christ any more; O! what an engagement lyeth upon us to keep close to Christ? O! What pains did Christ take to seek us, when wandring? And what pains did Christ take to bring us home? O! Take heed of wandring in the ways of sin, for it is a dangerous way, and therefore take heed that we be not found wandring; let us labour to cleave to God, and keep close to Christ; let the sheep hear the voice of Christ, and follow him where ever he goeth; keep close to Christ in every Ordinance, in every Truth; take heed that we go not out from Christ, for that will be sadder then all that hath gone before; that lost sheep whom Christ hath found, should go into the wil- *Duty 5.*

derness

derneſs again, dark wayes again, and defile your ſelves again, O! this will go to the heart of Chriſt; and therefore Brethren, what need have we to watch? O! let us watch over our own hearts, if Chriſt hath found us, and brought us home to God, O let us watch over our hearts and wayes, that we go not out from Chriſt; O let us watch, and let us cry to the Lord, that he would watch over us, that we may not go out from him: O! let us beg of him that he would put his holy fear into our hearts, that is his promiſe; O beg of the Lord that he would make good his Covenant, that we may have that holy fear in our hearts, that may keep us for ever from wandring and going out from Chriſt.

Matth.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of Israel.

SERMON XII.

HEre is a *second Tryal* of this womans Faith, as I told you when I opened the words. Christ had tryed her faith by his *silence*, and now by his *speaking* a sad word, *I am not sent but to the lost Sheep*, &c. Wherein he holds forth, that there a *certain number* that he is sent unto, a certain company that are given to him to be his sheep, and that he can shew mercy only to such; they only are in his Commission, and he cannot go beyond his Commission; they whose names are written in the book of life, their names are written in Christ's Commission; *I am not sent but to the lost sheep*. Here is a great tryal of this womans faith, and she is put upon it to make out her *Election*; here is a *tryal* concerning her *Election*, whether she did belong to God or no.

So

So then the *Doctrine* is this:

Doctrine. That *the Lord is pleased sometimes to exercise his people with many temptations about their Election.*

That was the great tryal that this woman was now put upon. In the opening of the point it will be needful to shew you,

First, That *there is an Election of God.*

Secondly, That this Election *may be known*, it may be known who are elected.

Thirdly, I shall shew you that this *Doctrine* it self, it is *full of sweetness*, and *unspeakable comfort* to God's people.

Fourthly, I shall shew you, that God's own people may meet with *many Temptations* both about the doctrine of *Election*, and concerning *their own election* in particular.

First then, That *there is an election of God*, which is a glorious truth of the Gospel, and it is needful that it should be known: Let us enquire *what election is.*

Election described. *It is an Act of God's good pleasure from eternity, whereby he made choice of certain persons, that he might make them holy and happy through Christ Jesus unto the glory of his own grace.* Take this as a description of Election; where you have

First, The *efficient cause*, that is *God*, it is an act of God; and you have the *nature of this Act.* 1. It was *an act of his good pleasure.* 2. It was *from eternity.* 1. It was an Act of his *good pleasure*; there was no moving cause at all in the creature why God did love it and chuse it; no impul-

sive

ſive cauſe was found out of God's own bowels, nothing in the creature, nothing out of himſelf, it was an Act of good pleaſure.

2. And this was from eternity; what ever was done in time, it was purpoſed from eternity; they are choſen before the foundation of the world, bleſſed of my Father before the foundation of the wolrd; it was from eternity that God did thus chuſe and ſet his love upon poor creatures. You ſee the nature of it.

Thirdly, In the deſcription you have the *Subjects of it*, who they were that God did chuſe from eternity: Why, they were *certain perſons*, *a certain number of perſons* that God ſet his love upon freely; and amongſt thoſe ſometimes in Scripture, *Chriſt* is ſaid to be the firſt that was choſen; he was the *head of them*, he was the foundation of the building, therefore he is called *choſen of God: Diſallowed indeed of men, but choſen of God, and precious*, 1 Pet. 2.4. the Apoſtle ſaith of *Chriſt*, he was a choſen precious foundation ſtone.

And as Chriſt was choſen to be *Head*, ſo there was a *certain number* that were choſen to be his members; a certain number known unto God, that ſhould fill up the *body of Chriſt*; for God's Decree is not an uncertain nnumber, or conditinal propoſition (as ſome conceive) that whoſoever believes ſhall be ſaved; ſome make no other decree of God but this, i*that whoſoever believes ſhould be ſaved*, but he did not purpoſe any particular perſon, but whoſoever believe ſhall be ſaved: Truly that decree is no decree, if there were no other decree but ſo, that whoſoever believe ſhould be ſaved, and not decreed certain perſons, then it were

were possible that no man nor woman at all should be saved, if God did not determine such and such persons, but onely such as believe should be saved, then I say, there is a possibility that none at all should be saved; it is true, that is the way of the declaration of God's grace, that whosoever believes is saved.

But fourthly, We have further to consider, what is the *end of Election*; wherefore did God chuse certain persons?

There is a two-fold end,

Firſt, In respect of the *creature*.

Secondly in respect of *God*.

In *respect of the creature*; this was God's end, that such creatures should be made *holy and happy*, that they should attain to eternal life, which eternal life begins here in holiness; and that is eternal life, to know the Father and the Son; that is the end for which God doth predestinate, that they might be holy through the sanctification of the Spirit, and that they might be blessed and happy for ever.

But in *respect of God*, the great end of Election, it is the *praise of his own grace*, that so they that shall be saved, they may for ever admire and advance that rich and free grace of God towards them, that chose them so freely, when as they were so vile; this is the end of Election.

Fiftly, We may consider *the means* by which God doth fulfil and execute his Decree of Election: The *means of executing his Decree*, it is *Christ Jesus as Mediator*; he chose such and such, to bring them to such and such an end by such means, by *Christ Jesus*, and *by Faith in him*; Christ as Mediator

diator he is the cause of the means of God's executing and fulfilling his Decree, though not the cause of Election, but the cause of the means of God's executing and fulfillIng his Decree, for God would save them no other way but by *Jesus Christ*; in *Ephes.* 1. 4. you have these all together. *According as he hath chosen us in him, before the foundation of the world; that we should be holy and without blame before him in love:* Here you see it is an Act of God from eternity, before the foundation of the world; and at *v.* 5. you may see it is an Act of his *Free Grace*; *According to the good pleasure of his Will*, v. 5. He was not moved thereunto by any thing in the creature; no, it was *according to the good pleasure of his Will:* And you see also the several ends for which God hath chosen, *v.* 4. in respect of the *creature*, the end is, that we should *be holy*; and at *v.* 5. that we should *be happy*, and attain the inheritance of children; and the great end of all is in *v.* 6. *That this may be the praise and glory of his grace*: And then there is the means by which God doth execute this Decree, *v.* 4. *He hath chosen us in him, before the foundation of the world:* So that you see something of this great and wonderful mysterie of *Election* in this place.

But there are two things further which I shall insist upon for the clearing of the Truth to you; in the opening of which, I shall meet with those things that are most of all objected against this Truth.

This Act of God from eternity, it was

1. *Absolute.*
2. *Immutable* and *Unchangeable.*

There

There are these two general heads, which will clear up much of the minde and will of God in this Truth; 1. God's Decree is *absolute* and *free*: 2. It is *unchangeable*.

First, It is *absolute* and *free*, it doth not depend upon any thing in the creature; God did not chuse, because he foresaw men would be such and such; he did not chuse any, because he foresaw they would believe, (as some imagine) he did not chuse any because he foresaw they would be holy; his decree, and choice, and love, it was not grounded upon any thing in the creature, for the Lord he hath no such respect in his choice; you may see what is said of *Esau* and *Jacob* in *Rom.* 9. 11. The Apostle is there treating of this mystery, and he doth there let us know, that it is free and absolute, and doth not depend upon the work or worthiness of the creature; *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth*: v. 12. *It was said unto her, the elder shall serve the younger.* v. 13. *As it is written, Jacob have I loved, but Esau have I hated.* Before they had either done good or evil, God made choice of *Jacob*; God did not chuse him because he foresaw he would be better then his brother *Esau*; no, *Esau* and *Jacob* were all alike unto God; nay, if there were any prehominence, *Esau* had it; he was the first born: and *was not Esau Jacobs brother?* saith God, *yet I loved Jacob*, Mal. 1. 2, 3. *and I hated Esau:* I have bestowed special love upon *Jacob*, less upon *Esau*: Not that God hates the creature without some consideration; but *hating* here is to shew a *less love*:

Christ

but I have chosen you, and ordained you that you should go and bring forth fruit. You have not chosen me, that is, you have not chosen me *first*; and so in 1 *John* 4. 19. *We love him, because he first loved us*: Now if God did chuse upon any foresight of faith or works, then God did not love us first; for if God did consider men as believers when he chose them, why then if the soul believed before God chose, it chose God first, which is contrary to the Scripture.

Fourthly, The Scripture holdeth forth that there is some that are Christ's sheep, that are known to the Lord, though not known to themselves; and therefore it is God's free love to them to make them sheep; but when they believe they shall know that they are sheep; but they are sheep before they believe, but when they believe, they shall be known to be sheep, *John* 10. 16. *And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.* My Fathers love hath made them sheep; and because they are sheep, they shall hear my voice, and shall believe in me.

Fifthly, there is one argument more to confirm the truth; If so be that God did chuse upon foreseen faith or works, or because he saw that there was an ability in the creature to perform or not; I say, if Gods decree were a conditional decree, then God saw that the creature were able or not able to perform the condition; If the creature were not able to believe, or to be holy, then it were a vain Decree; but if God saw that the creature were able to perform the condition, this ability to be-

lieve, and to be holy, it must be either from the creature, or from God; if it were from the creature, then it destroyes the Doctrine of Grace, and brings in the Doctrine of Works, and that sets up the *Idol of Free-will*, which the Scripture beateth down, and it lays the stress of the creatures salvation and happiness upon it self; If God did chuse because he foresaw that the creature would be such, and had a power in it self to believe, and to obey, this lays the stress of the creatures salvation upon it self.

But if it be said, That God did intend to give the condition, the creature is not able to believe of it self, and be holy of it self; ah, but God did determine and decree to make such and such believe, and to be holy, and so he chose them upon that.

Now to that I say, this comes to nothing, to say God did decree to make such and such believers, and to make them holy, and upon that foreseeing they would be such, chose them to life and salvation: Why this is as much as to say,

God did first of all chuse them, and then he gave them faith and holiness that he might chuse them; for what is God's Decreeing to give faith and holiness, but his chusing and setting apart the creature for his self? for that is a part of the end for which God chose, that it might be holy as well as happy: and besides, I shewed you before, that faith is made to come after election, therefore cannot go before election.

But it may be objected against this, Doth not *David* say in *Psal.* 4. 3. *But know that the Lord hath set apart him that is godly for himself*? and

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may we not object from thence against the absoluteness of God's Decree?

Answer, Some indeed urge from hence, that God considered men as godly when he set them apart; but there is no such thing in the words; for the Psalmist doth not speak of Gods chusing, but he speaketh of the manifestation of God's decree and purpose to save; now it is manifested by holiness whom God hath chosen, and it comes to be known to others; God doth not chuse them because they are holy, but such as are holy, they are evidenced to be such as God hath chosen; and therefore he speaketh to others in *v.* 2. *O ye sons of men! How long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing?* and then it follows *v.* 3. But *know that the Lord hath set apart him that is godly for himself*: Though a godly man be in affliction, and you may think that God doth not love him, because he is afflicted; but know, that if he be godly, though in affliction, God hath set him apart for himself; so that this place doth not speak of God's decree, but of the manifestation of God's decree.

Another objection is raised out of *Ephes.* 1. 4. *According as he hath chosen us in him. In him,*

Some argue from hence, That we are *chosen in Christ*, and there is no man *in Christ* but a believer; no man is *in Christ* but he that hath faith; and therefore God chuseth no man till he be a believer, for we are *chosen in him.*

To this I answer, first of all *in him*; it may be understood, he hath chosen us *together with him*, as head and members are chosen together; as foundation and other stones may be chosen together;

when a man is to build a house, he may at once chuse the foundation stones, and also divers other stones that he layes upon the building; he doth not lay stones upon the foundation, and then make choice of them; no, that they are laid upon the foundation, doth argue he hath made choice of them.

Secondly, *In him*, that is, *Jesus Christ is the way and means of executing his Fathers Decree:* Jesus Christ he is the way by which God doth execute his purpose and his decree of bringing such and such souls unto blessedness; God the Father will bring them by Christ, he will bring them this way to life and salvation, and no other way but by Christ Jesus; he is the cause of the execution of God's Decree, but not the cause why God will chuse such and such; for Christ saith himself, that there is a love that the Father himself hath toward his people; the Father himself loveth his people from everlasting, he loveth them the better for Christ's Intercession, but (saith Christ) *the Father himself loveth you*: so that there was love in the heart of the Father to his people from eternity. And that first love of God it is held forth as the cause of giving Christ; Christ was not the cause of that first love, but God loved from eternity, and therefore he gave Christ; *God so loved the world, that he gave his only begotten Son*; and love gave that Son Jesus Christ to be the Saviour.

Thirdly, I answer, we are said to be *chosen in him*, not as being believers, not that God did consider men as believing in Christ actually, but they may after a sort be said to *be in Christ*, even from eternity, not actually, but virtually. Some

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do explain it thus, as the corn that is sown, and begins to bud, why as soon as it begins to bud, there is the blade, and the ear, and the corn virtually, but not actually; and so we were *in him* from eternity *virtually*, as chosen together with him, and given unto him; but not actually in Jesus Christ, till such time as men do believe in Jesus Christ.

There is a third Objection, which I shall but touch.

But you will say, Why, then God makes choice of sinners, and how can that be? If God did not chuse men upon fore-seen faith and holiness, and not consider them in Christ, then he considered them as sinners; but now how can God chuse men as sinners? When the Scripture saith, *He is a God of purer eyes then to behold the least iniquity*: If a man be not in Christ, he is a sinner; and can God love a vile creature from eternity?

I answer, There is a love of *good will*, and a love of *delight*; there was a love of *good will* that God had to his people from everlasting, yea, although that God saw they were in themselves vile, sinful creatures; but God doth not love them with the love of *delight*, till they are washed and cleansed in the blood of Christ.

But you will say, It is not possible that God should do so: A good man he may not take a vile person to be his bosome friend or companion, and he may not take one that is wicked, into the relation of a wife or husband; and how shall God do it, who is a God of purer eyes? *Quest.*

I answer, Though we may not make such a choice, God may make such a choice; why? Be- *Answ.*

cauſe God is able to make them gracious and holy: If we were able to make them holy, then we might chuſe the worſt in the world: But now there is power in God to do it; if he chuſe the unrighteous, he can make them righteous; and if he chuſe unbelievers, he can give them faith; and if he chuſe unholy ones, he can make them holy: Nay, he chuſeth for that very end, that he might make them holy and blameleſs. So that you have ſeen that God's Decree it is *abſolute*, that it is not grounded upon any conſideration or worth in the creature, but *abſolute*, in reſpect of the means.

And ſecondly, As it is free and abſolute, ſo it is *unchangeable*; God cannot, he will not caſt off any that he hath choſen; no, ſee what the Apoſtle ſaith, 2 *Tim.* 2. 19. *Nevertheleſs the foundation of God ſtandeth ſure, having this Seal, the Lord knoweth them that are his.* This Decree of God is *unchangeable*; for it is as a ſure foundation: The foundation is the beginning of the building, and ſo this Decree, it is the beginning of all that good, and thoſe ſpiritual bleſſings that God doth beſtow upon his children; and the foundation is ſure and unmoveable, if it be laid by a skilful and powerful hand; foundations are laid ſure: why, this foundation is laid by God's own hand, it is laid by his wiſe and mighty hand, and who ſhall remove the foundation that God hath laid? All the men and Angels in the world cannot overturn the purpoſe and decree of God for the ſaving of one poor ſoul; all the devils in hell cannot overturn this foundation; and there is nothing in the creature can hinder it, no ſinfulneſs, no unworthineſs, before converſion, and after converſion, for it is ſure.

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And it must needs be *sure*, because God in his Essence is unchangeable, and therefore his purpose unchangeable; for the Will of God is God himself, and therefore the purpose of God can be no more unchangeable then God himself, So that you see there is an Election, and this Election is of grace: That's the first particular.

The second particular, which I shall but touch, is, That *this Election may be known by the sons of men*, though it be transacted in heaven; though their names be written in heaven, yet it is possible for men to know this secret of God's Decree; this great mystery it is possible that it may be known *to others*, and it is possible that it may be known to *our selves*.

Our Election may be known *to others*, see *Phil.* 4. 3. *And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the Book of Life*: The Apostle here speaking of such and such persons, he concludes, that *their names are in the book of life*, and in 1 *Thess.* 1. 3, 4. *Remembring without ceasing your work of faith, and labour of love, and patience, of hope in our Lord Jesus Christ, in the sight of God, and our Father*; *Knowing, brethren beloved, your Election of God.* Our Election known to others.

But you will say, How can this be known?

Why, it may be known by the fruits of Election; when the Gospel comes with power, when the Gospel doth overpower the heart, when men and women are overcome to believe in the name of Christ, when they make a resignation of themselves to Christ, and when the Image of Christ is

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ſtampt upon them, and they in ſome meaſure made conformable to Chriſt, who is the head of the Church; then others may conclude in the judgement of charity, ſuch and ſuch are elected of God: ſo far as we may know the truth of others faith, ſo far we may in the judgement of charity know the election of others.

Our Election may be known to our ſelves.

But ſecondly, This may not only be known to others, but *to a mans own ſelf*; that he is choſen of God before the foundation of the world; for we are put upon it to make it ſure, 2 *Pet.* 1. 10. *Brethren, give diligence to make your calling and election ſure*; ſtrive to put it out of doubt, be not content to be at uncertainties in this buſineſs; it may not only be known, but make it ſure: he doth not exhort them to make it ſure *in its ſelf*, by doing this or that, for it is ſure in it ſelf; but make it ſure as *to your ſelves*, wait upon the Lord that your hearts may be confirmed in it, that you are called and elected of God; for it is poſſible for a man to know that he is elected.

Yea, Chriſt puts his Diſciples upon it, to rejoyce in the conſideration of this, that they were elected, *Luke* 10.20. *But rather rejoyce, becauſe your names are written in heaven.* Rejoyce in this, that God hath choſen you, and loved you, that he hath loved you with an everlaſting love, and that he hath given you to his Son, and will bring you to life and happineſs, to the praiſe of his grace; in this rejoyce.

And therefore it is that the Spirit of the Lord is given out to believers, that they might know their election: it is one end of Chriſt's ſending the Comforter, the Spirit of the Lord, who ſearcheth

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the deep things of God, and so reveals them unto believers; Now this is among the deep things of God, God's eternal love, this is one of the depths that made the Apostle cry out when he considered God's way from eternity to poor creatures, *The Spirit searcheth the deep things of God*, and reveals them to his people; the Spirit of the Lord stood by when he did write the names of his children in the book of life, the Son was present, and the Spirit was present even from eternity before the world was made, when God writ the names of his people in the book of life; and therefore the Spirit it is one of God's Witnesses, and is given to testifie this to his people, he is sent by Christ to testifie what he saw from eternity, that the names of such and such were written in the book of life; *God hath given us of his Spirit, that we might know the things that are given us freely of God*, 1 Cor. 2. 12. Now this is one of the things that are freely given us of God, this absolute choice, this love of God that was from everlasting; if ever any thing were free, this is free; now the Spirit of the Lord is sent to cause us to know the things that are *freely given us of God*; Now when the Spirit of the Lord doth make known to a soul that it is elected, sometimes it makes use of the testimony of the blood of Christ, and of the testimony of Water; and sometimes he declares this to the soul by his own *immediate witness*; the Spirit of the Lord doth sometimes make it known *mediately*, and sometimes *immediately*: *Mediately, There are three that bear record in earth, the Spirit, the Water, and the blood, and these three*

agree

agree in one, 1 John 5. 8. Now the *Spirit* that taketh the blood of Christ, and sprinkles it upon the soul, and causeth faith to be wrought in the soul, to lay hold upon the blood of Christ; and then there is the witness of the *Blood*. And so also the Spirit of the Lord doth change the heart, and renew the heart; there is the witness of the *Water*; now when the Spirit of the Lord doth shine upon these, the soul can thorow these draw comfortable conclusions concerning its own election.

And sometimes there is a more *immediate witness*; *The Spirit it self bearing witness that we are the children of God*, Rom. 8. 16. Add his own Testimony, beside all others, that a soul is loved of God; so that you see the second general head, which is this, that this great mysterie of election may be known, it may be known unto others, and to our selves.

And therefore, O that we might wait upon God for the discovery of it! Men are found negligent in this great business, because they think it is too high for them; who can ascend into heaven? say they, they think it is presumption for them to ascend into heaven; and who can know (say they) that they are loved from everlasting? But O! know souls, that there is an absolute Election of grace, and this Election may be known; it may be known to *others*, and it may be known to *our selves*; O therefore that we might give the Lord no rest, and our souls no rest, till this great mysterie be made out to us; though it be a secret, a wonderful secret, Yet *there is a God in heaven that revealeth secrets*, saith *Daniel* to King *Nebuchadnezzar*,

chadnezzar, Dan. 2. 28. Thongh it was a secret, and past my reach (saith he) yet there is a God in heaven that revealeth secrets; and so I say, though this be a secret, yet there is a God in heaven that revealeth secrets; and therefore wait upon the Lord, that we may know that we are elected.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of Israel.

SERMON XIII.

BUt to come to the third part of the Doctrine, which is this,

That *the Doctrine of Election it is a comfortable Doctrine.*

Third part of the *Doctrine.*

It holds forth solid ground of comfort, and great refreshment to the people of God: Although many spurn at it, and carnal reason ready to rise up against it, yet it is a doctrine of sweet and solid comfort to God's people. And I shall shew you how it is such a comfortable doctrine.

How the *Doctrine* of Election is a comforting Doctrine.

First, This is a ground of comfort to poor souls, that God's love doth not depend upon any thing in the creature; a ground of unspeakable comfort, that God he fetcheth all his arguments of love out of his own bowels, not from any desert in the crea-

creature; Alas, if God's love had gone by desert in us, there had been but little hope; And I do not know what solid ground of comfort they can lay, that contend so for a conditional Decree, grounded upon the creatures acting; for if the Lord had not loved and chosen till he had seen some worthiness in the creature, till he had seen some better improvement in us then in others, if the Lord had suspended to love and to chuse till then, O! what little hope might any creature have had, that know the contrary workings of his own heart? What little hope of being saved? But now, when all is of Free grace, and the Lord overlooks all unworthiness, and chuseth freely, and loves freely; O this is a ground of hope and great consolation.

Secondly, There is another ground of comfort and refreshment from this Doctrine; It doth assure us that the Lord is very ready to be entreated, that the Lord is not hardly brought off to shew mercy to poor sinners, that there is not an unwillingness in God to this work; as unbelief, and the Tempter would suggest; why? It was that which was the purpose of God from everlasting, I say, God from all eternity hath purposed it: It was the counsel of God, the great work of God, that which God spent his thoughts upon from all eternity; they were (as I may say) the first thoughts of the heart of God, to love, and pity, and to save, and to bring about that great work of saving sinners by the blood of Christ; this was the great contrivance of God; and it is a great ground of comfort and refreshment: A poor soul may doubt whether God be willing to

Second ground of comfort.

save;

save, and willing to be reconciled to him that h[a]s sinned so and so: O! This Doctrine doth com[fo]rt exceedingly; for certainly, if it were the g[rea]t work of God from eternity, the Lord is not [un]willing now to do it. Christ tells his Disc[i]ples, *That the Father himself loveth you*: Tha[t] is a ground of comfort; there was a love in the Father towards you, before I made a request for you; though the Father now love you more, and better, yet the Father himself loved you, before I made any request for you.

Third ground of comfort. Thirdly, This is another ground of great refreshment from this Doctrine, That the love of God towards his people, it is *an ancient Love*, a love that did not begin yesterday, a love that is not of a few years standing, but an ancient love, it is as ancient as eternity; it is as ancient as the Ancient of dayes; as ancient as God himself; no beginning but from eternity: O! That commends love exceedingly, when as love is an ancient love, when as one hath born love to such a Family through many generations, and hath provided love for such a family for many generations to come; that exceedingly commends the love of a friend, when a friend shall take care that there shall be an Estate entailed to such a family for many generations to come, that he should provide a portion for them before they had a being, O! that is ancient love, and that doth commend the love of a friend; and truly it commends the love of the Creator, and it is full of sweetness and Refreshment that God hath loved his people from eternity; love hath run down that long Tract of eternity, and he hath provided a portion from eternity,

and

an inheritance from eternity; oh! that the Lord should make such provision for poor creatures, before they had any being, not only thousands of years but even from eternity before they had any being, when there was no world, no creature, no being, but only in the mind of God; that God then should chuse them, and provide an inheritance for them; truly this commends the love of God, and makes it very sweet.

Fourthly, There is this ground of refreshment that the Doctrine holds forth; that this love of God to his people it is *a distinguishing love*; oh! that commends love exceedingly, when it is distinguishing, when it puts a difference where there was no difference; that love that makes a difference and so vast a difference when no difference, that love is very precious. See what is said in *Hos.* 1. 6, 7. For *I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God*, &c. See here at the very time that God said he would not have mercy upon *Israel*, he would have mercy upon *Judah*, and would save them; oh, how sweet was the discovery of that love? And truly, this is the love of God that this Doctrine holds forth, a distinguishing love, that when there was no difference in the creature, and one not better then another, and yet that God should take those, and chuse those, that were as bad as those that were left; oh! this distinguishing love, it is very sweet and hath a great deale of refreshment. *The fourth ground of comfort.*

Fifthly, This Doctrine holds forth a *ground of joy*, there is a great deale of true grounded joy, *The fifth ground of comfort.*

lasting joy, that may arise and doth arise unto the people of God, from the knowledge of this, that God hath chosen them and loved them from eternity with an everlasting love, it doth administer the best ground of comfort that can be found in all the World. See that place *Luke* 10. 20. *But rather rejoyce because your names are written in Heaven.* The knowledge of this speciall love, that God hath written the names of poor creatures in Heaven, it is a ground of unspeakable joy; rejoyce not that the uncleane spirits are subject to you, why? they might rejoyce more in that then in any outward mercy whatsoever, that the unclean spirits were subject to them, for it is more then if all the men of the world were subject to them: ah, but yet, in this rejoyce not, rejoyce not so much in this, for here is a more lasting ground for your joy, that your names are written in Heaven; it will afford such joy, and will kindle such a flame of joy, as all the waters of affliction cannot quench. When a soul comes to know this, and can make out this, that his name is written in heaven, a soul may then rejoyce in every condition, rejoyce in Tribulation, rejoyce in Persecution, rejoyce in Poverty and distresse, yea, though they may loose all the comforts of life, yet when God reveals to them, that their names are written in Heaven, they may rejoyce, for they have a portion that can never be lost, an inheritance that can never be taken away from them, though they meet with never so much scorn and reproach from the World, though men should cast out their names as vile, yet if their names are written in Heaven they may rejoyce, for their names are precious before God

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when vile before men, and it is written there where it can never be blotted out; so that it doth administer matter of sound and sollid joy, such joy as will hold out and cannot be quencht with many waters.

Sixtly, Another ground of comfort that doth arise from the knowledge of our election is this, that we have and shall enjoy that great priviledge and benefit of the *ministry and service of the holy Angels*. When God comes to make out his love to the soul, why, it may conclude that the Lord hath given his Angels charge over them, that the Angels shall defend, and the Angels shall protect, and the Angels shall deliver from many dangers. See what the Apostle saith in *Heb.* 1. 14. speaking of the Angels: *Are they not all ministring spirits, sent forth to minister for them, who shall be heirs of salvation.* They that are chosen by God to an inheritance reserved in Heaven, they have the ministry of all the holy Angels while on earth; though we see it not with this bodily eye, though we see not the Angels how they ascend and descend, how they goe to Heaven and come from Heaven, yet it is matter of faith, the word of the Lord hath said they are all ministring spirits, for the good of the Saints; many a kindness the Angels doth us, and we are kept from many a danger by the Angels; *He shall give his Angels charge, and they shall bear thee up that thou dash not thy foot against a stone*: That is another ground of sweet comfort. *The sixth ground of comfort.*

Seventhly, It doth administer this ground of comfort, that *all that Gods people doe meet withall here in the world shall work for their good.* God will *The seventh ground of comfort.*

will make an advantage of whatsoever his people doth meet withall. See what the Apostle saith in *Rom.* 8. 28. *And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.* All things shall work together for good to those who are called according to his purpose; according to that ancient love in the bosome of God; all afflictions, all crosses, all opposition, all persecution, the worst that Gods people can meet withall in the world, nay their very sins and failings and infirmities shall work together for good; the infinite wise God will make advantage of all, that all that they meet withall shall tend to the furtherance of his work, to the bringing about his purpose. All shall work together for good, yea for the best good, though they see it not for the present, but wait to the end, and by that time God hath done with his people, put all together and you shall see that all things shall work together for good; nay, we know it by experience, we have found that God hath brought good out of the greatest evill, and out of the greatest affliction. And this is to those who are called according to his purpose.

Eigth ground of comfort.

Eightly, There is another ground of comfort which ariseth from the Doctrine of election, which is this, that *The Lord will shorten all the dayes of tribulation* which they meet withall here in the world; the dayes of affliction, and dayes of tribulation shall be shortned for the Elects sake; and it is a great refreshment and comfort, that God will shorten all the dayes of darkness, dayes of tribulation, they shall be shortned for the Elects sake; all their winter dayes shall be short dayes,

dayes, dark dayes short dayes, there is an eternity of light a coming, a day that shall have no end, the Sun shall never set; but as for the dayes of darkness, of sorrow, affliction and tribulation, the Lord in mercy will shorten them: See what is said *Matth.* 24. 21, 22. *For then shall be great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be: and except those dayes should be shortened, there should no flesh be saved; but for the Elects sake those dayes shall be shortned.* But for the Elects sake all the dayes of publick calamity shall be shortned, dark dayes, sad dayes, such a sad day as the Jewes saw when *Jerusalem* was taken by *Titus*; it is spoken first of that dark and sad day to the Jewes, when so many millions of them perished, such tribulation as never was, and if the Lord should not shorten those dayes, no flesh should be saved, that is, not one of them would have been left alive upon the earth, those dayes were so dark and so sore, but for the *Elects sake those dayes of tribulation were shortned.* And so all the dayes of calamity that Gods people meet withall, those dayes of distress, yea dayes of publick calamity, and the dayes of their particular afflictions, yea every dark day the Lord will shorten; the Lord in mercy will shorten the dayes of their affliction; and that is a great comfort to them, that though their dayes of affliction be very grievous, the Lord in mercy will make their affliction dayes to be but short.

In the ninth place, there is this comfort that doth flow from the knowledge of our election, that *the Lord will certainly avenge the cause of his people.* The Lord doth take notice, and he will *Ninth ground of comfort.*

avenge all the wrongs that any of his elect people doth meet withall in the World. See *Luke* 18. 6, 7. *And the Lord said, heare what the unjust Judge saith, and shall not God avenge his own elect which cry day and night unto him, though he beare long with them, I tell you that he will avenge them speedily.* I tell you, saith Christ, that he will avenge their cause and all their wrongs and injuries that they meet withall in the World.

Tenth ground of comfort,

In the tenth and last place, there is this ground of comfort, that the Lords people, those whom he loves from eternity, *they shall never fall away from him*, never be plucked out of his hand, it is an impossible thing that they should perish. This is a mighty ground of strong consolation which they rob poor souls of that doe plead for conditionall election; the condition to be performed by the creature, it is alwayes at uncertainties to the end of a mans life, whether he shall continue and persevere or no. But now the Doctrine of free and absolute and immutable election doth afford this ground of comfort, and the knowledge of our being in Gods election doth assure us of this, that not any of Christs Sheep shall perish, they shall never be drawne off from Christ, never be drawn off from following Christ their Shepherd, from laying him as the foundation of their life and happinesse. Oh! what need have we to get such a ground of comfort in these back-sliding times? when so many that make a profession doe swerve from their profession, and make shipwrack of their profession of faith; *But notwithstanding* (saith the Apostle) *the foundation of God standeth sure, having this seal the Lord knoweth those that are his.*

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Though never so many that make a profession fall away, yet the foundation of the Lord stands sure; and therefore in *Math.* 24. 24. See what Christ saith, for *there shall arise false Christs, and false Prophets, and shall shew great signes and wonders, insomuch that (if it were possible) they shall deceive the very elect.* Christ speaketh of the latter dayes, a prophesie of our times, that there should arise some that should doe great wonders, and be false Christs, that shall indeavour to take men off from looking to the true Christ that was crucified at *Jerusalem*, and is risen againe, false Christs that shall put you upon it to looke to a Christ within you, and they shall come in such a way, if it were possible that they should deceive the very Elect, but is it not possible that the people of the Lords Election should fall finally; they may fall for a time, we know not what sinfull practises Gods people may fall into if the Lord leaves them, and what errour in judgment if the Lord leaves them; but it is not possible that they should be drawne away for ever; for the Lord will bring them back againe to the right Christ, it is not possible that they should fall away totally and finally, for the mighty power of God is ingaged for their security, *You are kept by the mighty power of God through faith unto salvation.* If it were in our own hand it were not possible that we should be kept, we meet with so much from within, from an unbeleeving heart, and so much from without, but you are kept by the mighty power of God through faith to salvation. My Father holds you, saith Christ, and I hold you, and no man can pluck them out of my Fathers hand. And so you see the third particular

that this doctrine of election doth administer many grounds of strong consolation, and great refreshment to the people of God.

I come now to the fourth particular propounded, and that is this.

That notwithstanding this Doctrine doth administer so much ground of comfort, yet,

Fourth part of the Doctrine.

The Lords people may meet with many temptations about the Doctrine of Election.

They may meet with many temptations, both about the election of *others*, and their *own election*.

Gods people may meet with many temptations concerning others election.

First, They may meet with many temptations about the *election of others*.

And first of all, this may be a temptation, a soul may be prying by the eye of carnall reason into this great Mystery of Gods eternal purpose and counsell, it is possible that the people of God may suffer much this way, and by this may be brought into great temptations and snares, by giving way to carnall reason and setting carnall reason on work to look into this great mystery, and to desire and covet that their reason may be satisfied; this proves a great snare and a great temptation to men when they shall goe about to satisfie their carnall reason, and shall be unsatisfied in that they cannot apprehend to be according to reason; if their reason be not satisfied they cannot rest in the purpose and decree of God; oh! this leads many a poor soul into great snares and great temptations.

1. Remedy.

And as a remedy against this temptation know this, that God is no bound to give an account to our reason, of any of his actings. *He giveth no account of his matters*, saith *Job*. God is not bound to give an account to the creature, he is absolute,

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and free, and is not bound to give an account to our carnall reason.

Besides, Let us know this, that our reason is a corrupted and a crooked rule; and shall we goe about to measure the counsell of Gods purpose and his acting from eternity by our crooked rule, and not subscribe to them unlesse we make them out by our crooked rule? Oh! let us know, that when this temptation presents it self, our reason is a crooked rule, and Gods rule strait; and our rule being crooked we must not goe about to measure Gods actings and purpose by our reason. 2 *Remedy.*

Thirdly, As a Remedy against this, know that though our reason were never so strait, yet there are many things in God that are too deep for us to find out. Though our reason be not crooked, though it be spirituallized, there are many of the wonderfull mysteries of God that we cannot comprehend; though they are not *against* spirituall reason, yet they are *above* our reason, that it is not possible, and so long as in this state we cannot comprehend them; it cannot be made out to our reason those wonderfull mysteries of God; therefore we must not goe about to search them out by our reason, and be discontent because our reason is not satisfied; but we must rest satisfied in the will of God, & admire that which we cannot comprehend; know that God is not unrighteous, if he chuse one and leave another, he is not unrighteous though we cannot make it out to our carnall reason; but oh let us stand and wonder and admire as the Apostle did, he could not satisfie his reason, but he stands and admires and cries out, oh the depth of the wisdom and counsel of God! how 3 *Remedy.*

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are his wayes past finding out ?

Rom. 11. 33.

2. Temptation. Secondly, carnall reason may put us upon some other temptations ; a soul may be tempted exceedingly about that way of God, his chusing some and not taking all ; a gracious heart may meet with this temptation, and be much disquieted with this ; oh ! why will not God save all the World ? he saves some men, but oh ! why will not God save all ? we think it had been better if God had saved all, there is mercy enough in God to save all, and there is enough in the death of Christ to save all, his blood hath price enough and vertue enough to satisfie for a thousand worlds ; why then would not God save all ?

1. Remedy. To silence this temptation, let us know, that it is infinite grace that God saves any ; when we consider what the lost condition was that man brought himselfe into, what strangers and enemies how desperately bent and set against God : Oh ! the indignity that hath been done to God by the sons of men ! oh ! what free grace is it that God will save any ? we should rather stand and wonder that God will save so many thousands yea millions, when as he might have left all in condemnation. Oh ! let us not wonder that God hath not saved all, but wonder that God hath saved so many ; and that any of us are in the number of those that are saved.

2. Remedy. And further, to silence this temptation ; why? say that the fault is not in God, the fault is in the creature ; *thy destruction is of thy self* ; Gods purpose is not the cause of any mans destruction ; no, man brought destruction upon himselfe, and man bringing destruction upon himself, God may

may chuſe whether he will ſave him or no.

And we may ſay further for the clearing of God, that God doth lay blocks in mens way to keep them from running to hell; he layes many commandements and many promiſes to keep men from ſinning; God put many morall barrs in mens way, though the Lord is not pleaſed to work powerfully and overcomingly, yet there are many barrs that God doth lay in mens way to keep them from ſinning, ſo that mens own conſciences ſhall witneſſe that their deſtruction is of themſelves. 3. *Remedy.*

Yea I may ſay further for the clearing of God; that God doth afford means of life, and meanes of ſalvation; there is ſufficient means afforded to a great part of the World, if not to all; I ſay there is ſufficient meanes afforded for bringing men to life and ſalvation, to thoſe that ſit under the Goſpel. Though it is true, the Lord doth not alwayes nor to all men make them effectuall infallibly, yet I ſay there is a ſufficiency in the means, if there were no lett in the creature, but that the Lord doth not make thoſe means afforded to us effectuall, infallibly to bring men to life and ſalvation; therein we muſt reſt in the good pleaſure of the Lord. 4. *Remedy.*

Againe, this is another temptation; why doth God chuſe this man and not that man? why *Peter* and not *Judas*? *Judas* ſin it was no greater then *Peters* ſin. *Judas betrayed Chriſt, Peter denyed Chriſt* and is forſworne; now that God ſhould chuſe one man and not another; why this man and not that man? 3. *Temptation.*

To ſilence this temptation, we muſt know that the Lord is free, and mercy it belongs to him, and he

he may shew it where he pleaseth. As for this God will give no account to the creature, why one man and not another, why the Lord will shew mercy to one man not to another. You know what Christ saith, *There shall be two men in one bed, the one shall be taken and the other left; two women shall be grinding together, the one shall be taken and the other left; two men shall be in the field, the one shall be taken and the other left.* Two in the same condition, the one taken and the other left. And for this we must rest in the good pleasure of God, and nothing else will quiet our spirits, if we doe not rest in the good pleasure of God, for God doth no wrong to the creature, if he doth love one and not another.

Luke 17. 34, 35, 36.

And it is a strange thing, that we in our carnall reason will abridge God of that, which we will take to our selves, and that is to love where he please; if you love one more then another, you are not bound to give any account of it; and men take a liberty to bestow gifts upon one and not upon another. And let not us bind the Lord from that which we will take to our selves, to love one and not another. And truly if we doe not rest in the good pleasure of God in this, we shall but disquiet our spirits, and meet with no satisfaction.

4 Temptation.

Againe, Gods people may be tempted concerning their Relations, their children. Oh many Parents have many thoughts, whether God loves their children or no, and whether their children be chosen of God from eternity; and especially at some times. As when God comes to take away children by death, then the temptation sets upon them:

but especially when children goe on in the wayes of sin, Parents they pray and wait, and they see no fruit, but still they goe on in the wayes of sin. It may be the Parents dye and leave their children going on in sin, and see not the fruit of Gods electing love, nor the fruit of Covenant mercy, then this proves a sore temptation to them.

How to silence the fourth temptation.

Now to silence this temptation, know that there is no beleeving Parent, but he may have hope of his children, even of all his children while they are young, before growne up to renounce the Covenant: If God take away any of your children young, no Parent but may have hope concerning his children in the Covenant made to beleeving Parents, I say they may have hope, the Covenant of God will relieve in such a case.

Ah, but when children doe grow up, and Parents see that they walke in wayes that are evill, and are contrary to God, and are far from God, yet believing parents may believe that notwithstanding that, they may belong to God; I say *notwithstanding* for the present they are far from God, and walke contrary to the Lord, yet they may be known to the Lord, and in his due time he may bring them in. And Parents should not give over the use of the meanes, and though Parents should wait all their dayes, and pray and plead the Covenant, and desire to see the fruit of Gods Covenant, and should not see it, believers they may dye in hope, the Lord he may bring in Prodigall children; the Lord he may doe them good afterward, when you are dead and gone, he may bring some of your good counsells and exhortations to their remembrance; he may afterward

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when you lye in the duſt, bring to remembrance ſome of your words, and may make them work powerfully upon their hearts. Believing Parents may ſtill dye in hope, though they ſee not the fruit of the Covenant, though their children may be at a great diſtance from God, the Lord may bring them in, and you meet with them with comfort at the laſt day.

There is one Temptation more concerning others which I ſhall but touch, and that is this: Is not the Goſpel Preached to all? and are not all commanded to believe? and is it not declared that whoſoever doth believe ſhall be ſaved? whatſoever man or woman in the World doth believe ſhall be ſaved; yea, doth not the Scripture ſay, that *God would have all men to be ſaved, and come to the knowledge of the truth?* —— The ſoul may thus reaſon with it ſelfe, how can this ſtand with Gods purpoſe and decree and election? If there be an abſolute immutable unchangeable election, how can it be declared that whoſoever believe in Chriſt ſhall be ſaved; whereas if men be not elected, they cannot be ſaved, and if elected, they ſhall be ſaved, though they doe not believe. Thus the temptation may work.

I Anſwer, notwithſtanding Gods ſecret purpoſe, the Goſpel may and muſt ſo be preached; and yet there is no deceivableneſſe in God, nothing but truth and ſincerity in God: for you muſt know that we are to walke by the revealed Will of God. And all men ſhall be judged by the revealed Will of God. Now what is the revealed Will of God, why, that *we believe in the name of his Son Jeſus Chriſt*, declaring *that whoſoever believeth*

lieveth shall be saved. And God will certainly make good that word; *whosoever doth believe shall be saved.* Never any in the World that came into Christ and believed on his name, but was saved. Notwithstanding the secret decree and purpose of God, and there is no man but may claime life and salvation, upon those tearmes on which the Scripture doth hold forth life and salvation, and that is beleeving in Jesus Christ.

Objection. But, *God would have all men to be saved, and come to the knowledge of the truth*; why then sure there is no election.

I Answer, That Scripture doth but hold forth, what the thing is which is well pleasing to God, that men return to the Lord, and that they believe in the name of Christ, which is the way to salvation, this is a thing that is pleasing to the Lord; not that God wills it with an effectuall operative will, for then it must needs be: But it only holds forth what is pleasing to God, not that God will bring all men to repentance, not that God will worke faith in all men, therein God will be left free to his good pleasure; he wills it not with an absolute will, for then it must needs be.

Question. But you will say, what are the Wills of God contrary one to another? hath God a will and a will? hath God a revealed will, that he will have all men to be saved, and is his secret will contrary to his revealed will?

I Answer, no, Gods wills are not contrary to one another. To say God doth delight, and it is a thing pleasing to him, that men doe believe and return to the Lord, and take hold of Christ; and to say that God is not pleased to work this in the heart, is no contradiction. The

The Gospel declares that this is well pleasing to God, that men doe returne to him, and believe in Christ; and the Gospel doth declare, that whosoever doth beleeve shall be saved. Now if God should condemne any man that doth beleeve in Christ, then God should walk contrary to his will.

But to say, God doth approve of these things, they are excellent, and so he wills them, that is he delights in them; and yet to say, God is not pleased to work this in every mans heart, there is no contradiction. And thus we should labour to silence those temptations which our carnall reason may make concerning this great mystery of Gods election; you see what temptations Gods people may meet withall concerning the election of others.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of Israel.

SERMON XIIII.

THere are more sore temptations that Gods people may meet withall concerning their *own Election*.

Gods people meet with many Temptations concerning their own election.

First, A poor soul may be thus tempted, that it is an impossible thing for it to attaine to the knowledge of Gods love; this is a secret, this is that which was transacted in Heaven, and therefore sure it is not possible for me to attain to the knowledge of this, that the Lord hath loved me, and hath written my name in the book of life. Men may have some good hopes of it, but surely, saith the temptation, it is presumption for any man to think or say, he may come to assurance, that the Lord hath written his name in the Book of life; for there are these two things against it.

First, Secret things belongeth to God.

Secondly, No eye hath seen what is done in

Heaven, and if eye hath not seen it, how shall I attaine to the knowledge of it ?

In Answer to this temptation, know and consider that many of the Saints of God hath attained to the knowledge of Gods eternall love, and hath risen to this assurance, that the Lord hath loved and will love with an everlasting love. The Apostle *Paul* did attaine to it, and he gloryes in it ; yea then, when he speaketh in the person of all the Elect of God. *Rom.* 8. 33. *Who shall lay any thing to the charge of Gods elect ; it is God that justifieth* : Vers. 34. *Who is he that condemneth ; it is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Vers. 35. *Who shall separate us from the love of Christ ?* He stands up to challenge all the world, and the powers of darkness, *who dare lay any thing to the charge of Gods Elect ?* And in the 38. verse see what he further saith, *For I am perswaded that neither death, nor life, nor Angels, nor Principallities, nor Powers, nor things present, nor things to come* : Vers. 39. *Nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.* So then you see, it is a thing not impossible to attaine to the knowledge of Gods eternall electing love.

Nay, it is laid upon all the Saints as a duty to seek after the knowledge of it, 2 *Pet.* 1. 10. *Wherefore the rather brethren, give diligence to make your calling and election sure, for if you doe these things, ye shall never fall.* So then election may be made sure, and it is a duty which lyeth upon all believers to strive after, that they may make their calling

calling and election sure. Now if it be so, that this is a thing that may be attained unto, and that the Saints hath attained unto, and a duty which all the children of God are put upon, then certainly this is a temptation; and know it is a temptation, that it is an impossible thing for any to attaine to the knowledge of Gods electing love.

But Secondly, The second temptation concerning our election may be this, a poor soul may be thus tempted; it is true, there may be the knowledge of Gods love, and many of the Saints have attained to this knowledge, but as for me I have no certainty; I have striven, and I have waited upon God, and sought for assurance, but I have not attained it; and therefore I am ready to conclude, surely the Lord hath not loved me, others sought and they have attained, and have assurance; I have sought and I cannot meet with assurance of the love of God, and therefore certainly the Lord hath not loved me. 2. *Temptation.*

I Answer to this temptation, know, that thou canst not conclude that God hath not called thee effectually because thou hast not assurance; and if thou canst not conclude that God hath not called thee effectually, because thou hast not assurance, much less canst thou conclude, that God hath not chosen thee from eternity, because thou hast not assurance.

But Secondly, In answer to this temptation, hath not the Lord given thee a heart to close with Christ, as held forth in the Gospel to poor lost sinners? hath not God made thee willing to accept of Christ? hath not the Lord in some measure inabled thee to cleave to Christ? and dost

now resolve to cast thy self upon Christ, to venture all upon Christ, even thy eternity? why then know, here is that which gives the essence the being of faith; this accepting of Christ held forth in the Gospel with thy resting upon him, it is the being of faith, and this faith is no other, but the faith of Gods elect, the fruit of Gods electing love, it springs from that eternall love which chose his people unto salvation through faith; and therefore though there be not the comfort of faith, (assurance is the comfort of faith, the flower that grows upon the fruit of faith) yet if there be that which gives the being of faith, thou mayst not conclude, that the Lord hath not loved thee, because thou hast not assurance.

Thirdly, In answer to this temptation, thou sayst thou hast no assurance of Gods electing love, and therefore thou concludest that God doth not love thee. As thou hast no assurance that God hath chosen thee, so thou hast no knowledge of the contrary, and mayest not conclude the contrary, that God hath not chosen thee; for if thou shouldst so conclude, thou mayest lye against the truth; and therefore cease to draw any conclusions of that which is not knowne to thee; and give up thy self to doe the revealed will of God; and what is that? but that thou take hold of the offer of salvation and receive Christ, that *you believe in the name of his Son, for this is his commandement*, 1 *Joh.* 3. 18.

3. *Temptation.* But Thirdly, this temptation may arise in the soul, namely, a desire that God would give it a signe, an extraordinary signe, it resolves it cannot believe, and will not believe unless God give it a signe.

signe. This is a temptation that some of Gods people hath met withall.

To answer this temptation, know that it is not Gods ordinary way to give satisfaction to the soul concerning his love, by giving an extraordinary signe; it is true the Lord may sometimes, in some cases condescend to his people, and may give an extraordinary signe; yea the Lord may and hath prevented his people sometimes with an extraordinary signe to prevent their unbeleefe when they have not asked a signe: You have heard of that woman that sometime lived in *Cambridge*, that was many yeares in a tempted condition, and being sorely afflicted one day, she took up a glasse in her hand and cast it against the ground with this expression, *I am as surely damned as this glasse is broken*, and it pleased God so to order it that the glass was not broke, which was to the conviction of her unbeliefe. I say the Lord may give a signe, yea when it is not asked, but it is not Gods ordinary way; but now for a soul to stand it out with God, that it cannot beleeve unless God doe give it some extraordinary signe; oh this is a tempting of God, and the Lord may leave such a soul for ever in its unbeliefe, when it shall take up such a resolution that it will not believe though it hath the promise unless it hath a signe; the Lord I say may leave such a soul in its unbeliefe.

And further in answer, It is true, this was Gods way formerly to satisfie his people by a signe, by some extraordinary signe and vision; but now since the coming of Christ, *God hath chosen to speak to us by his son*, see *Heb.* 1. 2. *God who at sundry times, and in divers manners spake in times past un-*

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to the fathers by the Prophets, hath in these last dayes spoken unto us by his Son. God formerly did reveale himself in an extraordinary way, he did appeare sometimes and spake mouth to mouth to *Abraham* and *Moses*, that was Gods way then; but now God hath chose to speak to us by his Son, God speaks by Christ, and Christ speaketh by the Scripture, *heare him*, saith the Father. Now Christ hath laid down a rule for our faith and for our obedience; and know this, that Jesus Christ by his Spirit can so make use of the word, that it shall give as cleare and evident satisfaction to a soul concerning the love of God, as if God should give a signe, as if God should speak immediately from Heaven. When the Spirit of the Lord will make use of the word of grace, it shall satisfie the soul as fully of his love, as if the Lord did appear from Heaven, and speak to the soul mouth to mouth.

Further, One thing more I shall speak to this Temptation; you that desire a sign, and would have an extraordinary sign that God loveth you, why, know that God hath given you a signe; we have signs as well as our fore-fathers had, what is the water in Baptisme, but a signe to us? and the bread and wine in the Sacrament, but a signe to us? that Ordinance of the Supper which we are partakers of this day; the Lord hath condescended to us to give us a signe, the bread is a signe, and the wine is a signe, and the sitting at the Lords Table a signe, it is a signe unto faith, to every beleeving soul; these are signs that God hath loved it from everlasting, and set it apart for communion with himself, that he hath loved us and given his Son for us, that Christ hath loved us and given his

blood

blood for us, that he is reconciled and hath set us at his Table, and we shall sit with him in his Kingdome; here is a signe though not unto sence, yet here is a signe unto faith. We think that *Abraham* and the *Prophets* they were happy, in that God did appear to them from Heaven, and spake to them immediately. When God appeared to *Abraham*, and he called to him out of Heaven, *Now I know that thou loveſt me, and I have ſworne by my ſelf, in bleſſing I will bleſs thee*: You think that *Abraham* and the *Prophets* were happy, that he should tell them, that he knew they loved him, and that he would love them, and would bleſs them. But know it of a certaine that he hath dealt more graciouſly with us under the Goſpel, then with them, in this very perticular in which we deſire a signe, in giving us theſe gracious signes; for it was but ſeldome that God gave them a signe, very ſeldome, and it was but to ſome of them, *Abraham* and the *Prophets* and *Patriarks*; but now it is Gods ordinary way to give us a signe, that which was very rare to them, God hath made to us a ſtanding ordinance, ſo that we have a signe continually before us; as often as we brake the bread and drink the wine, the Lord gives a signe to faith, and ſpeaks to faith his everlaſting love. And therefore take heed that we doe not tempt God to ſeek another signe. What ſaith Chriſt, *Math.* 12. 39. The Scribes and Phariſees deſired to ſee a signe from Chriſt, *verſ.* 38. *An evill and adulterous generation ſeeketh after a signe, and there ſhall be no signe given to it, but the signe of the Prophet Jonas.* They would not accept of the signe that Chriſt gave them, no, they would have other

signs; *They are an adulterous Generation*, saith Christ, *and they shall have no other signe, but the signe of the Prophet Jonas.* So when we are seeking for other signes, and oh that God would worke extraordinary signes! why, saith God, they shall have no other signes then the signe of the bread and wine and water, these shall be sealing signes. And know, whereas we think some extraordinary sign should convince us and overcome our hearts, such is the unbeleefe of our hearts, that if we doe not believe when God gives us his word, and these signes, neither would we believe if God should speake in some extraordinary way from Heaven. *They have Moses and the Prophets*, saith Christ, *if they will not heare them, neither will they hear if one rose from the dead. Dives* he was desirous that one should goe from the dead to his Brethren; oh no, they have *Moses and the Prophets, if they will not believe them, neither will they believe though one rose from the dead.*

4. *Temptation.* Fourthly, Another temptation may be this; a desire to be out of the World, that so a man may know what that state is which God hath ordained him unto; there may be such a temptation as this, a hastning to dye, and to goe out of the world, that so men might know what their state in another world is, what it is that God hath decreed and purposed concerning them.

I answer, There is abundance of folly in this; for let me say to such a soul under such a temptation, 1. Either thou hast assurance of Gods eternall love, or else thou hast it not; 2. Thou knowest not but that thou mayest have it; or 3. Thou despairest of ever having it.

Now

Now to the first, If the Lord hath given thee any evidence of his love, and any hopes of blessednesse in the World to come, thou dost very ill thus to make haste to be possessed of that which the Lord hath given thee, thou shouldst rather waite the Lords time. Remember, what the Scripture saith, *He that believeth maketh not haste*. If thou hast faith, if thou hast any hope of a blessed state in the world to come, take heed that thou dost not make haste, thou shouldst rather covet and desire to do that which is thy work before thou goest hence, thou shouldst desire an opportunity of lifting up the name of the Lord before the Sons of men; now there is no such opportunity of making the name of the Lord glorious in the grave; and therefore thou shouldst rather desire to know thy work and to doe thy work before thou goest hence.

Secondly, If it be so that thou hast no evidence of Gods love, not any knowledge of it for the present, yet thou art not without all hope; why then, what a folly is it to desire to be out of this world, that thou mayest know thy state. Surely thou goest out of thy way, that is not Gods way to come to the knowledge of what God hath purposed concerning thee, thy way is to give all diligence while here, not to desire to go into another world to know what it is; but it is thy duty to give all diligence before thou goest, to make thy calling and election sure, to wait upon God with all thy might.

Thirdly, If it be so that thou hast no hope, but thou dispairest concerning the love of God; Oh I shall never attaine to the knowledg of Gods love; why then it is despairing madnes, it is beastly and unreaso-

unreasonable madnesse in thee to hasten thy end, to desire to remove out of this world before the Lords time, that so thou mayest know thy worst; I say, that is madnesse and folly, for so long as thou art in the Land of the living, thou art in a state of possibility; no poor sinners how vile soever, but while in the Land of the Living, they are in a state of possibility, for as I said before, so againe, that even reason and a mans conscience will tell him, that it is not possible that he should know that the Lord hath rejected him; and therefore for any man to say it is impossible that he should be saved, and h[illegible] no hope, that man lyes against conscience [illegible] against truth, to conclude that which the Lord [illegible] not revealed; and therefore while in the s[illegible] of life, you are in a state of possibility, and [illegible] what madnesse is it for a man to put himself [illegible] such a state where there is no hope, no possibility?

5. Temptation. Fifthly, There is another temptation concerning our own election, which is this; If God hath decreed all things, his purpose must stand, why then his purpose cannot be resisted, God hath purposed whatever falls out in the world, he hath decreed it; and therefore we cannot withstand it, if we doe sin against God we cannot helpe it, God hath purposed it, he hath purposed all things: and therefore why doth God find fault, why doth God punish the sons of men, we cannot helpe our sinning against God. That cavill is raised in *Rom. 9. 19. Why doth he yet find fault? for who hath resisted his will?*

I answer, Gods decree doth not necessitate any man, doth not compell the will; no, when he decrees

decrees to save his people and bestow faith upon them, he doth not compell the will, but sweetly inclines the heart. And so God doth not compell the will of men to sin, Gods decree is not the product of mans sinning, it is true, God suffers it so to be, but mans will it is voluntary in the commission of sin, and it is that which he chuseth, that which he delights in and loves; and this is the condemnation, Gods decree is not the cause of mans sinning, no, mans own perverse will is the cause of all sinning. And therefore let no man say, *he is tempted of God*, for no charge nor blame can be laid upon God. It is true, Gods *secret absolute will* cannot be resisted; but Gods *revealed will* (which is mans rule) may be resisted, and is resisted, and that shall be their condemnation. Gods secret will is not knowne, but it is evident men may resist Gods revealed will. *Ye stiffe necked and uncircumcised in heart, and eares, ye doe alwayes resist the Holy Ghost; as your Fathers did, so doe ye*, Acts 7. 51. So that the Spirit may be resisted, and Gods will may be resisted, that will which is our rule may be resisted, and is resisted, and that freely and voluntarily by mens own will, and they are not ordained to it by any of Gods decrees: And therefore cease to lay the blame on God, for man shall one day see that his sin is his own, and his condemnation his own.

Sixthly, There is another temptation that may arise from Gods decree, and it is a temptation to this hour. A man may thus reason, if God hath decreed that I shall be saved, then I shall be saved, I shall be saved without my striving, what need I make such a stir; if God hath decreed that I shall be *6. Temptation.*

be saved, then I shall be saved though I goe on in sin, Gods decree and purpose cannot be hindred; and therefore if I be chosen to life and salvation, I shall be saved without my own striving, without taking paines, and I shall be saved whatever I doe.

This is a desperate temptation, and I shall speake something to it. Thou sayest if God hath decreed thy salvation then thou shalt be saved and must be saved without thy pains, though thou takest no paines to look after Christ, and believe and repent as others doe.

To this I answer: First, though God hath purposed thy salvation, and though thou beest in the number of his chosen, yet without thy striving and waiting upon God in his own way, thou canst not attain to the knowledge and comfort of it; and is this nothing for a man to goe all his dayes (though he be chosen) without the knowledge of Gods love, and goe under fears, and be in bondage all his dayes? is this nothing, though chosen, so long as thou sittest still thou canst not know it, and so not have the comfort of it? But,

Secondly, God hath joyned the meanes and the end together, know that; so that one cannot be without the other. Thou sayest if thou beest elected then thou shalt be saved, thou concludest concerning the end; and I say, if thou beest elected then thou shalt certainly be brought to beleeve in Christ and become a new creature. The meanes it is purposed by God as well as the end, God hath decreed to bring his people to life and salvation this way, by believing; in the way of faith, and in the way of repentance, and in the way

of

of holineſſe, you ſhall be ſaved; and truly it is as impoſſible for them to goe without faith, to be in an unrenewed condition all their dayes, as it is impoſſible for thoſe to be ſaved that are not elected; yea I may ſay notwithſtanding Gods decree, notwithſtanding Gods election, yet if thou doſt not beleeve in Chriſt, and be not a new creature thou canſt not be ſaved, if thou doſt not get faith and holineſſe thou canſt not be ſaved. The Apoſtle he reaſons ſo in *Acts* 27. God tells the Apoſtle there, that the lives of them all ſhould be ſaved, and at *verſ.* 30. 31. When the Ship-men were about to flee out of the Ship. *Paul ſaid to the Centurion and to the ſouldiers, except theſe abide in the Ship ye cannot be ſaved.* Becauſe as God purpoſed the end, as that they ſhould be ſaved, ſo he purpoſed that they ſhould be ſaved that way, by ſtaying in the Ship. And ſo notwithſtanding Gods decree, if thou getteſt not faith in Chriſt, and beeſt not a new creature, thou canſt not be ſaved.

And to that which thou ſayeſt, it is not of him that willeth nor runneth, but God that ſheweth mercy; and therefore why ſhould I ſtrive for life and ſalvation?

I deny that, that God will ſave thee without thy ſtriving: It is true, it is not for thy faith and repentance that God will ſave, but without theſe God will not ſave; this is the way by which God ſaves. You would think he were an unreaſonable man that ſhould argue thus, God hath decreed how long I ſhall live, whether twenty, thirty, forty, or ſixty yeares, the period is appointed by God, and therefore it matters not that I eate. Now if God hath appointed a man ſhould live

ſo

ſo long, he hath alſo appointed that you ſhould uſe the meanes. *Hezekiah* he knew how long he ſhould live, *I will add unto thy dayes fifteen yeares*, 2 Kings 20. 6. It had been ſtrange reaſoning for *Hezekiah* to ſay, I will neither eate nor drink for Gods purpoſe muſt ſtand; as God hath purpoſed the end, ſo he purpoſed the means; ſo that the means and the end are joyned together.

But thou reaſoneſt further; that if God doth decree that I ſhall be ſaved, why then I ſhall be ſaved though I goe on in a way of ſin.

Firſt of all, here is a groſſe miſtake of Gods decree; God doth not decree to ſave any man whatever he doth, though he all his dayes goe on to deſtroy himſelfe; God never made ſuch a decree, no, Gods decree is to ſave men from ſin as well as from wrath. If God decrees to ſave any man from wrath, he decrees to ſave that man from ſin: As it is impoſſible that that man ſhould goe to hell that God decrees to ſave, ſo it is impoſſible that that man ſhould wallow in ſin.

And oh what great ingratitude? to ſay, though I goe on in ſin I ſhall be ſaved, if God hath decreed it. Oh great ingratitude! As if a child ſhould ſay, my father hath entailed a great eſtate upon me, and I cannot goe without it though I doe all that I can againſt him; oh! is this the part of a child? ſure of a baſtard and not a child! oh horrible ingratitude!

Nay, let me ſay there is madneſſe in it; there is this madneſſe, as if a man ſhould ſay, God hath purpoſed how long I ſhall live, and it matters not though I ſtab my ſelfe, and though I run into the Sea, I ſhall live ſo long as God hath purpoſed; oh!

oh! such desperate madnesse is in many men when they reason about Gods decree.

The seventh and last temptation, is a temptation of despaire, which some of Gods people may be exercised withall; and thus they may reason, *tation.* 7. *Temp-*
if the Lord hath not purposed my salvation, if he hath not decreed my salvation, then I cannot be saved whatever I doe, though I take never so much paines, and strive never so much; though I seek faith and repentance, yea though I doe believe, and though I doe repent, yet if God hath not decreed my salvation I cannot be saved.

To this I answer; that Gods decree and purpose shall never infringe the truth of any promises that he hath made; now he hath made a promise, *that whosoever believe in Christ shall be saved*: Now Gods decree shall not infringe the truth of this promise; and there is no man upon earth that shall believe in the name of Jesus Christ, but he may claime life and salvation upon Gods promise, and it shall be made out to him.

And let me say further, that thou dost not take the right course to begin at Gods decree: Oh! this is a discouragement, this will keep thee off from the use of the meanes; if I be not elected I cannot be saved, thou takest the wrong course to begin at thy election, who taught thee this way? God never taught thee so; it is from Sathan who endeavours to pussell thee in thy way. Though there be such an election, and the Saints have much comfort when they doe know their election, yet you must not begin with election, but know that you mutt walk by Gods revealed will, and

look

look to Gods revealed will ; if thou art called to faith and to believe, thou art not amongst the lost ones, and art called to life and salvation ; and therefore look to the revealed will of God, so long as a man is in the state of unbeleefe it is not possible that he should know what God hath decreed concerning him. Therefore doe not begin at election ; this is for a man to covet to set his foot upon the highest step of the Ladder before he sets it upon the lowest. When a man is in his youth he doth not know whether God hath purposed old age for him, and because he does not know it, he is not discouraged from the use of the meanes ; and so I say, in a state of unbeleefe thou canst not know that God hath loved thee, but this should not discourage thee to waite upon God in the use of the meanes, giving up thy selfe to his revealed will, which commands thee, and all the Sons of men, to beleeve in Christ. And as I said, so I say againe, that there is no man that ever beleeved in Jesus Christ but he was saved ; and therefore it is madnesse and folly for a man to say, though I beleeve in Christ, I shall not be saved if God hath not purposed it, I tell you there is none that ever did beleeve in Christ but was saved, and any that doe beleeve to the end of the world, may goe to God and challenge him upon his word : Nay, I may say, if *Judas* had beleeved and repented and turned to the Lord, *Judas* had been saved.

Question. But you will say, If I be not elected, I cannot believe, it is in vaine for me to take pains; if the Lord hath not purposed to give me faith, I shall never be able to work it in my own heart, and therefore in vaine for me to temper with my own heart.

I Answer. That thou dost not know that God hath not purposed to give thee faith, and therefore thou art bound to wait upon the Lord in the use of the means. And that thou hast not faith, do not lay it upon God, though it be true; Faith is his gift, yet God doth hinder no man from believing, God layes no Blocks in any man's way: Nay, there is a great deal that God doth to bring men unto Faith, what means doth God use? What workings are there? What strivings of the Spirit? What Invitations? What Exhortations? the Word of the Lord is full of them.

And let me say further, that if the Lord hath given thee a heart in good earnest to desire the gift of faith, the Lord will certainly give it out to thee; I say, if the Lord hath set a man's Heart and Will to the Lord, that a man doth from the heart desire Christ, that great gift of God, the Lord will certainly give the gift of Faith; *If thou knewest the gift of God, and did ask of him, he would have given thee living water:* John 4. 10. If there had been a Will in thee to have desired it, he would have given thee Water of Life; But if there be not a Will in man to have Faith; Nay, the heart of man doth secretly oppose it; why, then let not man lay the fault upon God; But if the Lord hath given a Will, and a man's Will be not against the Lord, then there is a beginning of God's work, and the Lord will certainly give out the gift of Faith, and Christ, to a poor Soul, that shall be found waiting upon him.

And thus you have seen the several Temptations that may arise from the Doctrine of Election.

Now followeth something by way of Answer and Direction, for the preventing and silencing of all Temptations of this Nature.

Matth.

Matth. 15. 24.

But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

SERMON XV.

I Come now to lay down some general Rules for the silencing and overcoming of all Temptations of this Nature concerning *Election*.

Rules to silence those Temptations Gods people may meet withall concerning their *Election*.

And the first Rule is this; *Take heed that we do not give way to carnal reason*: that we do not set carnal Reason on work to finde out this great and wonderful Mysterie; take heed of the very beginnings of carnal reason; when you begin to reason concerning Election, as to the cause of it, why God should chuse one, and refuse another; Seek not to satisfie Carnal Reason in this; for know, that there is an infinite distance between God and the creature. Rule 1.

And therefore for the silencing of Carnal Reason;

Consider first of all, That *he is God, and thou art man*; therefore do not quarrel and contend with God, and seek to bring down God to satisfie thy reason in this; *Rom.9.20. Nay but, O man, Who art thou that replyest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?* The Apostle he brings in this for the silencing of carnal reason, that is too busie in prying into God's Election, and will not be satisfied unless he hath a reason; *Man, Who art thou?* consider that thou art man, that thou art but a child of *Adam*; and remember that as thou art man, so *he is God*, he is *Jehovah*; he is an infinite incomprehensible *Being*, he is absolute, he is Independent, he doth not depend upon any creature; his will it is the rule of all goodness and righteousness, he is God; it is not the will of man, nor the reason of man that must be righteous; that must not be good which we will, and which we comprehend; no, that is not the rule of goodness, but the will of God; and therefore remember that he is God, and not man.

Secondly, To silence carnal reason, Remember that *He is thy Maker. Shall the thing formed*
Rom.9.20 *say to him that formed it, Why hast thou made me thus?* Why, he made thee, he fashioned thee, and is it fit for the creature to contend with his Maker? Should the Potsherd go and strive with his Maker? There is as great a distance betwixt God and the creature, as between the Potter and the clay, nay, a greater distance between God and us; *Of the same lump he maketh one a vessel of honour, another*

another of dishonour; were this remembred, we would not be so bold to call God to accompt.

Thirdly, For to silence carnal reason, consider, That *the more a man wades into this mysterie with his own reason, the further he is and shall be from satisfaction:* for it is just as if a man should attempt to go and wade over the Sea on foot, when a man sets the first step into the Sea, it may be he is up to the knees, the next step up to the loyns, next step up to the neck, and the next step over head and ears, and can feel no bottome.

It is true, by faith we may go down into this great deep, and see the wonders of God; by faith a man may go upon this great depth of the love of God, and wonder at it, and cry out, *O! the depth of the love of God!* But if we go with carnal reason, we shall be over head and ears; and the more reason, the further from satisfaction, and he will confound his reason; If a man gaze upon the Sun to know the nature of the Sun, and think to comprehend the Sun, the more he gazeth upon the Sun, the more will the Sun confound the eye, that he will not be able to comprehend the Sun; and so when the dim eye of carnal reason shall gaze upon this glorious mysterie of God, the eye will soon be confounded, and we shall be further from satisfaction.

Fourthly, Consider for the silencing of carnal reason, That *it is not possible that a man should go about to satisfie his reason, but he shall dash against many dangerous Rocks that will split him all to pieces:* Many a man of learning have thought to comprehend this mysterie by reason, and so they

have split against many dangerous rocks of error, and made shipwrack of Faith; many have come to reason against *Rom. 9.* and have wished that it had been torn out of the Book of God: O dangerous Rocks that men split themselves against, that will have their reason satisfied in this deep mysterie! I have known some (I hope gracious) that have been miserably shattered this way, that would needs call God to account, why God let *Adam* fall, and why God did not save all the world, and why God should take one, and not another; and they have reasoned thus, until they have reasoned themselves out of good thoughts of God, and out of acts of Faith and Hope; and have reasoned themselves out of their duty to God, and have been as poor creatures in the midst of an Ocean, and have found no ground to set their foot upon.

And again consider, That *the Divel will make use of carnal Reason in this Mysterie of God, to keep a poor soul in a dark and perplexed condition*; there is many a poor soul is kept in the dark, and led into a labyrinth that they can finde no path; they are kept in a fruitless condition many dayes and years, an useless condition; they are kept from their present work and duty, by giving way to their carnal reason in this great mysterie.

And consider last of all, for the silencing of carnal reason, That *it is an impossible thing to attain to satisfie it*, and therefore it is a vain attempt, time is spent in vain, and thou layest out thy self in vain; while a soul seeks that which cannot be, to know their Election in the first place, before

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they come to Christ, and be found believing and obeying, and walking with God, I say, it is an impossible thing for you to know your Election, before you believe in Christ, and be a new creature: It is true, you are put upon it to make your Election sure, ay but he does not say, finde it out by reason, have an account of it in the first place; no, make it sure by getting faith in Christ, believing in Christ, fetch grace and strength from Christ, more grace from Christ, adding grace to grace, and that is the way to make your Election sure; that is the first general Rule that I shall lay down for the silencing of this Temptation, Take heed that you do not so much as desire that your carnal reason should be satisfied in this great mysterie; no, you must rest in the Will, in the good pleasure of God, or else you will never have rest.

Secondly, a second Rule for the silencing of Temptations concerning Election is this, *When ever you are troubled in Spirit about your own Election, then flee to the Covenant of Grace, flee to the Promises*, the free, gracious, absolute promises of the new Covenant; and do not say, well, here I will stand, and go no further, till I make out my Election; truly that is the way to perish, to stand there, and to go no further; no, when you are in the dark concerning Election, and doubt of the love of God, then immediately flee to the Promises, run to Christ, run to the free grace of the Father, run to the righteousnes of the Son, run to the gracious Promises held forth in the word of Reconciliation; look to that which is nigh thee, to the Word, to the tender of grace and reconci- *Rule 2.*

liation, look to those things in which you may agree with God, if unbelief do not give him the lye, and if unbelief do not make you to lye against the Truth, you may agree with God in those tenders of Grace and Mercy which are before you; and therefore flee to them, look to the Scripture, the Word of God holds forth gracious tenders and invitations for the relief of poor souls; *Isa.* 45. 22. *Look to me all ye ends of the earth, and be saved, for I am God, and there is none besides me:* There is a gracious word to flee unto, when you are doubting concerning Election; and so, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*, Isa. 55. 7. and so, *The Son of man came to seek and to save that which was lost*, Matth. 18. 11. Another gracious word, and *Come unto me ye that are weary, and heavie laden, and I will give you rest*, Matth. 11. 18. and *God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life*, John 3. 16. and so in *John* 6. 37. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out:* Here is another gracious word for poor souls to flee unto. And so again in 1 *Tim.* 1. 15. *This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of whom I am chief.* O! How many gracious tenders and invitations are there in the Word of God for poor souls to flee unto? And O that God would teach his people who are tempted

rempted about their Election, and cannot make out their Election, presently to flee to some free promise of the Lord held forth that is before you; and in that you and God may agree, if unbelief hinder not.

There have been some Parliaments in *England* in which many good things have been propounded for the welfare of the people; but all the Members have not been satisfied in some things propounded; Now had they laid aside those things in which all were not satisfied, and fallen upon those things in which all might have agreed, a good work might have been carried on by them, and in due time all might have been satisfied, but standing upon those things concerning which all were not satisfied, it broke all to pieces; and so I may say of this business of Election; it may be the Lord he is satisfied concerning thy Election, it is clear to him, *The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his*, 2 Tim. 2. 19. But thou art not satisfied, & thou resolvest to meddle with nothing till God satisfie thee concerning thy Election; why that's the way to break all to pieces: Look to that in wch thou mayest agree with God, the word of grace that is before thee, those Promises in which God and thy soul may meet, O fall upon them, and close with God in them, and afterwards in God's due time he will clear up thy Election, and satisfie thee that thou art one that he hath loved and chosen. Only remember that is the second Rule, when we are stumbled about Election, Run presently to the free Grace of God in Christ, and

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to the gracious promises held forth in the Gospel.

Rule 3. A third Rule for the silencing of these Temptations, when-ever thou art in the dark concerning Election, puzled either about the Doctrine of Election, or thine own Election in particular, *Resolve to justifie God, to clear the Lord however it be, and say he is righteous:* Lay that down for a certain conclusion, Lord, thou art righteous, and thou hast no iniquity in thee, and canst do no wrong, whether I understand thy way or not; the Apostle in *Rom.* 9. 13. speaketh of God's taking one, and leaving another; *As it is written, Jacob have I loved, but Esau have I hated:* and at *vers.* 14. *What shall we say then? Is there unrighteousness with God? God forbid.* Is there unrighteousness with God? It seems so, that God should deal thus unequally with persons that are equal, that are in the same condition, Is this righteous? That God should take one, and leave another, when both in the same condition, is not this unrighteousness? It seems so, but it is not so, God forbid, saith he, that we should have the least thought that God should be unrighteous; no, that cannot be; for God to take one, and leave another, it is no injustice; and it is no act of God's Justice to take and leave, but an act of his Soveraignty: For a Prince to pardon one Malefactor, and leave another to the righteous censure of the Law, there is no injustice in it: for a man, when two persons stand before him, and both in the same condition, to make one his bosome friend and not another, it's no injustice; this is the case with

with God; God will chuſe boſome friends, chuſe one, and not another, it is the act of his Soveraignty, and no injuſtice.

Indeed if God ſhould condemn the innocent, there would be ſome colour to charge God with unrighteouſneſs; if God ſhould condemn a man or woman meerly becauſe they are not elected, although that man or woman ſhould believe and repent, there were unfaithfulneſs in God; but God never did ſo, God never condemned the believer, he never condemned the ſoul that returned to him by Chriſt, therefore God cannot be charged with unfaithfulneſs: Therefore let us reſolve upon it, God is righteous: Juſtifie God, though thou art in the dark, and perplexed and troubled in Spirit about thine own Election, or the Election of friends, yet do thou reſolve and ſay, I wil juſtifie God, though God hath not choſen me, and my children, & though God hath not choſen my friends, yet no unrighteouſneſs in him. Truly this is the way to overcome the Temptation; and till a ſoul be brought to this, a ſoul that is troubled about his Election, will never finde reſt, till he come to juſtifie God, and lye at the feet of the Lord, and ſay, Lord, though thou condemneſt me, and all my children and friends, thou art righteous; till we juſtifie God, we ſhall have no peace in our ſelves: What a reſtleſs condition was *Job* in when he ſtood quarrelling with God's Decree? He never had peace till he came to Juſtifie God, *Job* 42. 2. *I know that thou canſt do every thing, I will contend no more:* When *Job* came thus to juſtifie God, then *Job's* Temptation vaniſhed, and then

then the Lord turned unto *Job*, and *Turned again his Captivity*, and doubled the mercies he had taken away. That's the third Rule.

Rule 4. Fourthly, For the Overcoming and Silencing of these Temptations about Election; Remember this, that when-ever we are tempted about Election, that *we presently fall to worship the Lord Jesus*: so it was with this woman in the Text, when she met with this Temptation about Election; Christ said, *I am not sent but to the lost sheep of the House of Israel.* What follows? *She came and worshipped him*: She spake not a word of Discontent, but falls down, and worshipped him. This is the way to overcome the Temptation, when you are doubting concerning the love of God, perplexed about Election, presently fall to worship the Lord, worship him. Worship him, How?

How to worship God. Worship him, First, With the *Inward Worship of the Spirit.* Fear before him, that is part of his Worship: Reverence the Lord greatly in your hearts notwithstanding all, that's part of his worship. Love the Lord, let your souls be breathing in love towards him, cleave unto him, pursue after him with your Spirit, that is part of the Inward worship; Commit your souls unto him, trust in him, cast your selves upon the Lord, and the word of his grace, that is the Inward Worship; Acknowledge your dependance upon him, resolve there to hang; say, Lord, my whole dependance is upon thee, my blessedness is in thy hand, all that I expect for eternity doth depend upon thee; Go, and cleave, and clasp about the feet of Christ, and by faith depend upon Christ, and say, Lord,

here

here I will hold and ſtay, and will not away, unleſs I be pulled away by violence from the feet of Chriſt. This is Internal Worſhip, and this is that worſhip that gives ſo much glory to God. *Abraham believed above hope, and againſt hope, and gave glory to God.* When you are tempted about Election, thus worſhip him.

And ſecondly, Worſhip him with *External Worſhip*; There are two principal parts of this Worſhip that will tend to the ſilencing of all temptations about Election.

The firſt is *Prayer*.

The ſecond is *Thanksgiving*.

When you are tempted about Election, or doubt of the love of God, fall to prayer; go and pour out a cry before the Lord, go and lament after him; and ſay, though I do not know whether thou wilt accept of me, O Lord, yet I will cry after thee, I will lament after thee; cry after himſelf, his preſence, his face, his favour, his loving kindneſs, go and cry after him; this is the way to be rid of the temptation: And truly, this will be a diſcovery that God hath Elected thee: In *Luke* 18. you have Chriſt ſpeaking there of the unrighteous Judge, who neither feared God or man, but at *verſ.* 7. you have him ſpeaking of the righteous Judge, and ſaith he, *Shall not God avenge his own Elect, which cry day and night unto him?* This is a good diſcovery that God hath choſen that ſoul, though the ſoul knows it not, when as it is crying after the Lord, and reſolves to cry, and not give over; *They are his Elect that cry day and night*, and he will certainly hear their cry;

God

God will come in and manifest himself to the soul, and therefore when tempted about Election, go to Prayer.

Another part of *External Worship* is *Thanksgiving*; an excellent Remedy against this Temptation about Election: O! desire that thy heart may be put into a thankful frame, look up to God for it, and plead with the Lord, that thy heart may be put into a thankful posture; Consider what thou hast to be thankful for: Is there nothing? O certainly, if thou art not exceeding ungrateful, thou mayst see something to be thankful for in the worst condition; O! the years of patience and goodness of the Lord toward thee, think upon the bounty of the Lord toward thee; Hath not the Lord tendred his Christ to thee? And hath he not held forth his promises to thee? Hath he not been working upon thy heart, to overcome thy heart? Is not this worthy of Thankfulness? Those supports that thou hast met withall under affliction, have not everlasting Arms been under thee? Surely thou must say it, that everlasting Armes have been under me, and why dost thou not bless the Lord that he hath put underneath everlasting Arms? Yea, hath there not been some secret intimations of love, though thou hast not received so much as another? Yet, hath there not been some secret hints of grace and love? O! that is worthy of thankfulness. Yea, look to all the outward salvations that thou hast met withall; look to all the years of goodness, and all the years of mercy; Hath not God come to thee, and to thy Family, with many sweet refreshments? What? None

None of these worthy of Thankfulness? O that thou wouldest learn to creep, if thou canst not go! and every night when thou lookest back, O say, here is another day of goodness; the Lord might have cut me off, here is another day of patience; and in the morning when thou wakest, think of it, the Lord might have cut me off this night; Here is another night of patience; and see if this cannot draw forth thy soul in thankfulness.

I have heard of a young man very lately in the Town of *Yarmouth*, that being very weak, and nigh to the grave, and under the apprehensions of the wrath of God, and supposing that he was presently going down to the pit, he cries out, *O that God would spare me but two dayes!* He would have accounted it a mercy to be kept out of hell but two dayes: O! God hath given thee more then two dayes, many moneths, many years, in which the Lord hath exercised his patience; O! may not all this provoke thee to thankfulness? Well, if thou canst not see any thing to be thankful for, of that which God hath done for thee, why then bless God for what is in himself; O! Think upon the gracious Nature of God, think upon the glorious Majesty of God, think upon all the Attributes of God, are they not worthy of praise? His name it is glorious, and worthy to be exalted, bless God for what is in himself.

Or Bless God for what he hath done for others, if not for what God hath done for thee; see if thou canst not get up thy heart to bless God for what God hath done for others; and look upon the grace that God hath bestowed upon others;

and

and say, though I can see little in my self for which I should bless God, yet blessed be God that God hath given out of his Spirit to others, and manifested his love to others, and hath made others fruitful and serviceable, and that there are so many to lift up the name of Christ in the world; and if by any means the Lord will put thy heart into a thankful frame, the temptation will soon vanish. Endeavour it all thou canst, wait upon God, and look upon that which is matter of Thankfulness that thy heart may be put into a thankful posture to bless God for something bestowed on thee, or something in himself, or others, and the Temptation will soon vanish.

Rule 5. Fiftly, When thou art tempted about Election: *Resolve still to hold on in God's way*; though thou art in the dark, and perplexed in thy spirit for want of the knowledge of God's love, yet resolve in the strength of the Lord to hold on the Lord's way, to keep in his way, and to depart from iniquity; take heed of turning out into crooked wayes, desire to keep the way of the Lord, which is a streight way; Say, well, though I do not know my Election, I do not know whether I shall come into heaven, yet by the Lord's strength I will be found looking toward Christ, I will be found looking to him, *who is able to save to the uttermost*. This is to keep the Lord's way.

And so also, *Resolve to be found walking in wayes of Holiness*; though I do not know that I shall be saved; saved, or not saved, I will resolve to walk in wayes of holiness, and to depart from iniquity, take heed of every sinful way, every crooked

way

way. The Apostle in 2 *Tim.* 2. 19. speaking about Election, *The foundation of the Lord standeth sure, having this Seal, the Lord knoweth them that are his:* Why then saith he, *Let every one that nameth the name of Christ, depart from iniquity.* And so I say, though Election be not sure to thee, be sure to depart from iniquity, resolve to walk with God in his way; *All this is come upon us, yet have not we forgotten thee,* Psal. 44. 17. and so do thou say, though all this darkness be upon my spirit, I resolve in the strength of the Lord not to forsake him; though I do not know that the Lord will be for me, I resolve to be for none else, my soul shall be for no other Saviour, and I will not be for any other way but the way of holiness, I desire to depart from every way of iniquity: And as I said before, so I say again, if God shall bring up the heart to this, Surely the Lord will not alwayes suffer that soul to go on doubting, but he will come and manifest his eternal love; if the soul shall resolve thus in the strength of the Lord, to be found in the Lord's way, saved or not saved, I will be looking to the Father through the Son, and walk in every way of the Lord, and depart from iniquity, the Lord will not alwayes suffer that soul to go on doubting, *John* 14. 21. *He that hath my Commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.* My *Father shall love him*; that is, my Father shall manifest love to him; not that God begins then to love, but my Father will come to that soul, though that soul may walk in

darkneſs, though that ſoul may for the preſent be in a ſad condition, and not ſee the face of God, and not know that God hath loved him from everlaſting, yet my Father will manifeſt love to him, my Father will manifeſt that he doth love that ſoul: and ſaith Chriſt, *I will love him, and manifeſt my ſelf to him:* Chriſt will come to that ſoul, and ſay to it, I ſee that thou loveſt me, and I know thou loveſt me, thou haſt walked in the dark night, yet thou haſt not turned out from me, thou haſt reſolved to cleave to me as to thy Saviour, and haſt reſolved to keep my way, and to depart from iniquity, and now I ſee that thou loveſt me, and I will let thee know that I love thee, that is, that I love thee firſt, that I have loved thee from everlaſting. And thus you have the five general Rules to ſilence all Temptations which may ariſe concerning Election.

Matth.

Matth. 15. 24.

But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

SERMON XVI.

FOr the *Use* of the point, and I shall speak but two words by way of Application, because what I have spoken already, hath been practical, if the Lord make it to be so.

First, To those that have not attained to the knowledge of God's love.
Secondly, To those that through grace have attained to the discoveries of God's love.

Use 1. To those that have not attained to the knowledge of Gods love.

First, To those that have not attained to the knowledge of God's eternal

eternal love towards them, and I shall speak the words of the Apostle, 2 *Pet.* 1. 10. *Wherefore the rather Brethren give diligence to make your Calling and Election sure: for if ye do these things, ye shall never fall:* That's the word of the Lord to you; give all diligence to make your Election sure, rest not till your hearts be established through grace in the knowledge of God's love. For

It's of concernment to make our Election sure.

Let me tell you first, That *it is a matter of great concernment.* That which this Apostle doth exhort us to, to give all diligence to make our Election sure, it is that which doth concern your whole state; you had need give diligence to make it sure, it doth not concern your temporal estate, but it concerns your estate in another world, all that you have to live upon in another world doth depend upon it, you had need give diligence to make that sure: What pains do men take to make that sure that concerns their outward Estates? Men will make their Bonds and Bills sure, their Evidences sure, their Titles to Lands and Houses sure; if there be any thing amiss in them, what pains will men take to make them sure? O that God would help us to give diligence in this great business that doth concern another manner of estate then that which you possess here! even all that you have to live upon in the world to come.

The adversary seeks to hinder souls in making their Election sure.

Secondly, Let me say to you to stir you up to be diligent in making your Calling and Election sure; why, *You have an Adversary that taketh a great deal of pains, useth diligence to hinder you in this work*; the Divels great designe is to keep you in the dark, to keep you in a puzled and perplexed

plexed condition, to finde some flaw or other in your evidences, to cast some blot upon them, that you shall not be able to read them; doubtless you will put God to it to leave you to be tryed in this at one time or other; God for the most part leaves his people to be tempted concerning their Election, and therefore you had need give diligence.

Thirdly, Let me say, That *your comfort doth depend upon making your Election sure.* All your comfort in this world doth depend upon it, the comfort of every condition doth depend upon it, the sweetness of every mercy depends upon it. Alas, if a man had a thousand times more then he hath, what is all he hath without the love of God? Your comfort depends upon it; Although your names be written in heaven, yet you cannot have the comfort of it, till it be made sure to you; though it be sure before God, yet you cannot be comforted, but you are as if there were no thoughts of love in the heart of God toward you. Your comfort depends upon it.

Our comfort doth depend upon the making Election sure.

Fourthly, Your *Holiness doth depend upon it, your usefulness, your fruitfulness, your serviceableness in your generations doth depend upon your knowledge of the love of God*; it is that which wil make a Christian useful & serviceable, when as his Election is made sure, when he comes to be established in the knowledge of God's Election; *Put on therefore (as the Elect of God, holy, and beloved) bowels of mercies, kindness, humbleness of minde, meekness, long suffering*; Col. 3. 12. Your holiness doth depend upon it, and your usefulness in your generation.

Our holiness depends upon the making Election sure.

And truly, till that be put out of queſtion to a ſoul, til the Lord gives ſome degrees of ſatisfaction to a ſoul concerning his love, the ſoul is wholly taken up, alwayes taken up about that which concerns it ſelf: O Lord! Doſt thou love me? That's the great queſtion: And when it goes to God in prayer, Lord! Doſt thou love me? And O that thou wouldeſt make out thy love to me! The ſoul is wholly taken up about that, and well it may; but when God comes to give ſome ſatisfaction, O then the ſoul hath a great deal of freedome to minde the things of Chriſt, to put up many a Petition for others, and many a requeſt for Chriſt and his Kingdom, and the Intereſt of Chriſt, then his thoughts they run that way; ſo that if you deſire to be uſeful and ſerviceable in your generation, it doth engage you to look after this, to give all diligence to make your Election ſure.

Queſt. But you will ſay, How ſhall we do that? O there is nothing in the world that I would ſooner do then that, but I know not how to make my Election ſure.

I Anſwer, It is the work of God, it is the work of grace to make it out to you; it is the work of free grace to give a ſoul aſſurance of that free and everlaſting love. But be found waiting upon God in this way.

How to make our Election ſure.

Firſt, Look up to the Lord to clear up unto you the myſterie of the Goſpel; if you deſire to make your Election, look up to the Lord, to clear up to your ſouls the great myſterie of Chriſt, that thou mayeſt know the Lord Jeſus as he was the gift of the Father, the gift of love, the gift of free

grace;

grace; O that the Lord would clear up to thee the great end of his giving that gift of Christ! Wherefore was it that God sent his Son out of his bosome? Wherefore was it that he gave Christ? And wherefore was it that Christ gave himself to die? What was the end of the Father's sending Christ, and the end of the laying down his life? It was to save lost sinners; *God so loved the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life*, John 3. 16. O! Look up to God, to clear up this great Gospel mysterie to you, the designe of God the Father, in sending Christ; and the great designe of the Son, in laying down his life: It is through ignorance of this Mysterie, that many a poor soul is kept from establishment, and from assurance of God's electing love.

But secondly, Wait upon the Lord to draw thy soul to accept of Christ; it is not enough to have a discovery of the mysterie, this will not save thee, though a man know the designe of God, and know the end of it, that will not save thee; no, but wait upon the Lord to draw thy heart to rest upon Jesus Christ, as he is held forth in the Gospel; see that there is a necessity that God the Father should draw thee; *No man comes to me* (saith Christ) *except the Father which hath sent me, draw him*, John 6. 44. till he be drawn by the Father, he cannot come to Christ, therefore that man is mistaken that thinks it is an easie matter for him to come to Christ. O! Many a man doth mistake faith of their own working, for that faith which is of the operation of God. When God hath beaten

many a soul out of his Breft-works, and the soul sees he can no longer defend himself there, good works will not do it; then he taketh up a resolution in his own strength; well, I will go to Christ, I will believe in Christ, if I cannot have it by obedience, I will have it by believing: Ah! But he never saw that there was an impossibility for him to believe, but he goes to Christ in his own strength, and the faith is of his own working, and it is such a faith as Christ will not own; no, when God deals with a soul in a saving way, he discovers to it that it is no more able to believe in Christ, then it can obey the whole Law, and that there is a necessity that he should be drawn of God; and in his spirit he breaths after God, and saith, Lord, draw me, for if thou dost not draw me, I shall never come to Christ; see a necessity of being drawn to Christ; And when thou art drawn, give up thy self to those breathings and workings of the Spirit of God; after thou hast seen thy self in a lost condition, and no possibility to help thy self, either by thy works, or by believing; why then if the Lord open the word of Reconciliation to thee, and is breathing sweetly upon thy heart, and moving upon thy spirit, while thou heareft the word of grace opened, and the tender of Christ urged, O then give up thy self to those drawings of the Spirit of Christ, and do not hinder those drawings by thy unbelief, but give up thy self to the Lord, and say, Lord, I see thy hand onely is able and powerful to draw souls to thy self, and I will stand out no longer. That's the second.

Thirdly,

Thirdly, Be diligent to make the best improvement of Jesus Christ; when God hath discovered the mysterie of Christ to thee, and in some measure hath drawn thy heart, and made thee to lye at the feet of Christ for life and salvation, and for faith to believe in him; be diligent to make the best improvement of Christ. Improve Christ for holiness and sanctification, if thou desirest to have Election made out to thee, improve Christ for holiness. The Apostle 2 *Pet.* 1. 5. exhorteth them to this, *Giving all diligence, adde to your faith vertue, and to vertue* knowledge, *and to* knowledge *temperance, and to temperance patience, and to patience godliness*; and so he goes on, and then follows at *vers.* 10. *Give all diligence to make your calling and election sure; for if you do these things, you shall never fall.* In this way give diligence to make your Election sure, improve Christ for holiness, for grace, for strength, for more strength; be diligent in waiting upon the Lord for the carrying on the work of holiness; let Christians endeavour to be continually in the exercise of grace, and in the performance of every duty that the Lord calls them to; adde grace to grace, and wait upon Christ, that one degree of grace may be added to another; knowledge to knowledge, faith to faith, temperance to temperance; truly it is in this way that God comes in with discoveries of electing love; I do not say it is for your diligence, and for your improvement of Christ, and adding grace to grace; but this is the way: when the Lord doth enable his people to be thus faithful and diligent in the improvement of Christ,

Christ, and in the exercise of grace, and performance of duty to God and man, God comes in that way, and giveth a soul a more clear discovery of his electing love.

Fourthly, Desire the Lord to set a heavenly Byas upon your spirits, if you desire to have your Election cleared and made sure; take heed of an earthly heart; and O! Look up to God earnestly, that he would set a heavenly Byas upon your spirits, that you may be able to say, *Our conversation is in heaven*, our heart is there, *from whence we look for a Saviour*; *we groan to be clothed upon with our house which is from heaven.* Truly Brethren, if we look too much downward, if we be grubling below, and be writing upon the dust, we shall hardly see what is written in heaven: Though your names may be written in heaven. O! the looking too much upon this world, keepeth many a Christian from seeing his name written in heaven. What pains will Astrologers and Star-gazers (as the Scripture calls them) take to see into the second heaven, the starry heaven? How often will they look up? And how long will they look up to see (as they pretend) what is written there, what is the language of the Stars! And O! What a shame is it to Christians that we should look up no oftner, and no longer into the third heaven, that we may see our names written there? Truly Brethren, it is no easie matter for a Christian to see his name written in heaven, though his name may be written there; we shall hardly see it, if our hearts be not much there, and our conversations much there; we use to say, if children look

off

off their Books, they will never learn their Lessons well; Truly, if we look so much on the world, and so little into heaven, we shall hardly learn to read our names written in heaven. But when as the Lord sees that his people are desirous to have their thoughts in heaven, and their conversations in heaven, the Lord will come and say to that soul, well, I see that thine eye is in heaven, and thy heart in heaven, know for thy comfort, that thy name also is in heaven, thy God is in heaven, thy Christ is in heaven, and thy portion is in heaven. O! Beg of God that he would clap a heavenly byas upon your spirits.

Fifthly, Take heed of sinning against the Lord, take heed of giving way to any sin; as you desire to have your election cleared up to you, take heed of turning out into any crooked way. Let not Christians give way to themselves, nor allow themselves in any way of evil. You know what the Apostle saith in 2 *Tim.*2.19. *Nevertheless, the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his: And let every one that nameth the name of Christ, depart from iniquity.* The Lord knoweth them that are his; Ah! but would you know your selves to be in that number? Take heed that you do not give way to any sin, do not allow your selves in any way of sin, be not found in any way of iniquity; every sin that is allowed, it will cast a blot upon your Evidence, and you shall not be able to read it. This is the first Use unto those that have not God's electing love cleared up to them; there is a necessity that every soul should give all diligence

gence to have their Election made sure, it is matter of infinite concernment, and you have been taught in what way to wait upon God to make your Election sure.

The second Use is to those that have attained to the knowledge of God's electing love: And it calls upon them,

First, To be *Thankful.*

Secondly, *To labour to walk worthy of so great a mercy.*

First, To be *Thankful.* O consider that it is the free love and the free grace of God that did make the difference between you and others, Is there not cause then of Thankfulness? You were no better then the worst in the world, no better then those that are cast out of God's sight into utter darkness; there is as much evil in our hearts as in *Judas* his heart that betrayed Christ. O! It is free grace that hath put a difference; if God hath made known to you that he hath chosen you, know that it is free grace that hath put the difference; O! Rich grace, free grace, that God should take you, and leave another as deserving as you; O it is free grace!

And that we may be stirred up to Thankfulness, consider that all the mercies that ever you do enjoy or hope for, spring from this Electing love! O! What cause have you to admire this love? Electing love it was a fruitful wombe, all your mercies lay in it, your comforts they all spring from it; if the Lord had not given you his love from eternity, he had never given you Christ as he did, he had not given you the knowledg of Christ. All

the

the mercies and comforts that you do enjoy, do spring from this love; if it had not been for this love, you had never known what pardon of sin had been, you had never known what peace with God had been, what a mercy it is to be reconciled to God; your present mercies they all lye in this womb of God's Electing love; O! what an engagement is this to Thankfulness?

Secondly, Walk worthy of this love; Christians you that see your Interest in Electing love, walk worthy of it, improve this your mercy, that great mercy, the knowledge which God hath given you of his love in Christ, improve it, let it be an engagement upon you to duty.

To what duty doth this Love of God engage unto.

What Duties *electing love* engages Christians unto.

First, Let this love of God to you engage you to a *holy confidence*, to a holy trust in the Lord, and a stedfast relyance upon Christ and his grace in every state and condition; the Lord would have you make this improvement, his love is discovered for this end, that your faith may be strengthned, and your hope strengthned, and made more firm and lively; *Who shall lay any thing to the charge of God's Elect, it is God that justifieth*, &c. *Rom* 8.33. Thus doth the Apostle improve it, *If God be for us, who shall be against us? I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shal be able to separate us from the love of God which is in Christ Jesus our Lord.* Nay (saith he) *in all these*

these things we are more then Conquerours. Christ would have his people improve this love, for the casting out of fear, perfect love casteth out fear, it is casting out fear, though it hath not cast out fear; *Fear not little flock, it is your Fathers good pleasure to give you a Kingdom*; he would strengthen them against fear by setting before them the Father's Electing love; it is the Fathers good pleasure to give you a Kingdome. O that we might improve this for the strengthening of our confidence!

Secondly, If the Lord hath discovered his love, know, that it is an engagement, as to Confidence, so to *Holiness*; a holy and unblameable walking before God. The adversaries of this Truth pretend that this is a Doctrine of Liberty: Ah! but there is no such tendency; *Put on, as the Elect of God, bowels of mercy.* If you be the Elect of God, put on bowels of mercy, and so be you like to Christ; I say, know that this is the end of God's Electing love: God hath chosen you, wherefore hath he chosen you? *Eph.* 1. 4. *According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:* This is the great end of God's love, and the discovery of it, that you may be holy; O! Know that if God hath loved you, you should be holy.

Thirdly, Know that you are engaged to *walk humbly.* Who put the difference? What was it that made the difference? This Doctrine of free Electing love hath taught you, that it is grace that hath made the difference, not your free will and improve-

improvement, but it is free grace that made the difference : The Lord saw us so far from improving of that which he gave us, as any other; and therefore this may silence all flesh before the Lord, let not flesh glory; Why? what hast thou to glory in? If thou be better then others, whence was it? It was from free love, and therefore it engageth thee to walk humbly with thy God.

Fourthly, It is an engagement to *Love*. O! love the Lord dearly; if the Lord hath made out his Electing love, you are engaged to love him again; shew forth much love, love to Christ, and love to the Image of Christ, love to the way of Christ, love to the Truth of Christ, love to the Ordinances of Christ, love to the Saints of Christ, *As I have loved you*, (saith Christ) *so ought you to love one another*, John 13. 34. *As I have loved you*; as much as if Christ should say, this is the greatest argument that I can propound to you to move you to love one another, *I have loved you*: If the Lord have loved you with this electing love, and hath discovered that his love to you, you are engaged to love him, and his people, and whatever hath the Image of God and of Christ upon it. And so I have done this point, this great mysterie, this Doctrine of Election.

I desire not to read this Verse again; there is one thing more which I shall but touch, and so conclude.

I am not sent but to the lost Sheep of the House of Israel.

The

The Houſe of Iſrael.

What is *the Houſe of Iſrael?* Why, the ſeed of *Abraham*, the poſterity of *Jacob*, whoſe name was *Iſrael*; the twelve Tribes they are the Houſe of *Iſrael*, they were the peculiar people that God choſe out of all the Nations; he left other Nations, and he choſe them for his peculiar people, he choſe them to be his Houſe, when he took them into Covenant with himſelf, and they took hold of his Covenant, they became a Church of Chriſt, and this Church of Chriſt is the Houſe of God.

Iſrael is God's Houſe: That's the Point that I ſhall but touch, and ſo ſhut up all.

Every true Church of Chriſt is the Houſe of God. They are a Houſe, and they are the Houſe of God. What was ſpoken of that Church, may be ſaid of every true Goſpel Church; they are a Houſe, and God's houſe, they are God's Houſhold, they are called the *Houſhold of Faith*, *Gal.* 6. 10. And ſo again in *Epheſ.* 2. 19. *Now therefore, ye are no more Strangers, and Forreigners, but Fellow Citizens with the Saints, and of the Houſhold of God*; And this is propheſied of by the Prophet *Micah*, chap. 4. verſ. 2. *And many Nations ſhall come and ſay, Come, Let us go up to the Mountain of the Lord, and to the Houſe of the God of Jacob*; ſpeaking of Goſpel-times; the Churches of the Lord are called the *Houſe of God. Chriſt as a Son over his own Houſe, whoſe Houſe we are*, &c. Heb. 3. 6.

Now in a houſe there is a *Maſter of the Family*; why

why the Master of this Houshold is Christ; every houshold hath a Head, a Master, the Lord of the Family; Christ is the Master of this Family, he is the Lord, the Head of the Church: *If they call the Master of the house Beelzebub*, saith Christ, *how much more shall they call them of his household*, Matth. 10. 25. Christ is the Head, and the Lord, and he is the Master of his House, of his Church, the Master of the great Family.

Secondly, The Members of this house they are fellow Brethren, fellow Servants, sometimes they are called Children: Members of a Family, they are either Children, Servants, or Friends that dwell in the Family; The Lord calleth his people his children, his servants, sometimes his friends, still he owns them, the members of his house, are fellow brethren, and fellow servants.

Thirdly, In a great Houshold you have Officers and Stewards; Great Families they have their Stewards, they are under their Lord to oversee the house, and to look to the wayes of the house, and to make provision for the house, and to give them their meat in due season: In this House of Christ, and in every Gospel Church, Christ hath appointed his Stewards, 1 *Cor.* 4. 1. *Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God*: Christ hath appointed Officers, as his Stewards, to dispense his good things to his Servants.

Fourthly, In a House you have the Lawes and Customes of the House; In Christ's House there are Lawes and Customes, he hath left it on Record, the Lawes of his House are written, how he

will have his Houſe governed ; all the Lawes of his Houſe are written in his Word ; it is not left to men to make Lawes for Chriſt's Houſe, (No) but Chriſt himſelf as Head and Lord of his Church he hath made Lawes for the Government of his Houſe.

Fiftly, In a houſe or houſhold, there is employment for them in the houſe; ſo Chriſt in his houſe hath employment for all the members of his Houſe, ſome work that he hath appointed for every childe and ſervant in his Houſe, for every one that is a Member of any viſible Church or Congregation, which is the Houſe of Chriſt, there is work that is common to all that are in the Houſe, *Pſal.* 134. *Bleſs ye the Lord, all ye ſervants of the Lord, which by night ſtand in the Houſe of the Lord:* And again in *Pſal.* 135. 1, 2. *Praiſe ye the Lord, praiſe ye the Name of the Lord, praiſe him O ye ſervants of the Lord, ye that ſtand in the Houſe of the Lord, in the Courts of the Houſe of our God.* The duty lay upon all in the Houſe of God, *to bleſs the Name of Chriſt* ; and there are ſome particular works that Chriſt cuts out for every member: Chriſt would have none in his houſe idle, there is ſome work that every one may do, that may be for the good of the whole houſe.

The priviledges of the houſe of Chriſt.

And as this Houſe hath his *Work*, ſo this houſe hath its *Priviledges*. O! there are ſpecial Priviledges ; the Lord he is engaged to *teach* all in his houſe ; it lies upon the Maſter of the houſe to teach thoſe that are in his Family ; why the Lord Jeſus the Head of the Family hath engaged to teach all that are in the Family, *Iſa.* 54. 13. *And*

all

all thy children shall be taught of the Lord : Sions children, they that are of the houshold of God, God doth engage for it that they shall all be taught.

And this is another Priviledge, That as the Lord will teach them, so he will *defend and protect them*, He hath promised special protection to his children in his House, *Isa.* 4. 5. *And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a Cloud, and smoak by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence :* The particular Churches of Christ under the Gospel, upon all their glory shall be a defence. *Priv.* 2.

And this is another Priviledge, That *the Master of the House will do the servants work :* You know what the Church saith, *Isa.* 26. 12. *Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us :* What-ever he calls for from any of his people in his house, he wil do it himself, he will strengthen them to do it, his own Arm shall be at work. This is a choice priviledge that belongs to the house of God. *Priv.* 3.

Another priviledge is, That *they shall eat of the best, and drink of the best ; they shall have a feast of fat things, and Wine on thee Lees well refined :* He will make such a Feast in the day of the Gospel, upon every dwelling place of Mount Zion, upon every house of the Lord ; the Lord engageth to make them a Feast of Fat things, his own flesh shall be set before them, which is meat indeed ; and his blood, which is drink indeed. *Priv.* 4.

Another priviledge is this, *The servants shall* *Priv.* 5.

sit down with the Lord and Master at Table: Servants have seldome such a priviledge in any house, to sit down with their master; but in Christ's house all the servants shall sit down at Table with their Lord. O! What a choice priviledge is this, to sit at their Lord's Table?

Priv. 6. Nay, while they sit at Table, *their Lord will serve them.* Such a priviledge the Lord promiseth to his people, *Luke* 12. 37. *He shall gird himself, and make them sit down to meat, and will come forth and serve them.* He will cut out their portion for them; he will see to it, that they want nothing that he seeth good for them.

Priv. 7. And *he will bless their provision to them*; that is another priviledge, *Psal.* 132. 13, 14, 15. *For the Lord hath chosen Zion, he hath desired it for his habitation; this is my rest for ever, here will I dwell. I will abundantly bless her provision: I will satisfie her poor with bread.* See the Lord will bless Zions provision, and make his people fat and flourishing, for so is the Promise, *Psal.* 92. 13, 14. *Those that be planted in the House of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in old age, they shall be fat and flourishing.* These are the priviledges of the Lord's house.

To shut up all with a word or two of *Application.*

Use 1. If every true Church of Christ be the Lord's house, Why then, Let not men take it ill if any Church of Christ, in obedience to the Rule of Christ,

Christ, and to the Commandment of Christ, shall be watchful and cautelous who they receive into the House of Christ: Let it be no offence, it is a Churches duty, and it should not be any Offence, they must walk by the Rule that Christ hath left: Christ's house hath a rule given them, and they must not for a house full of gold and silver, go from the rule of the Lord; Christ hath left a rule how he will have those qualified, that shall be admitted into his house, *Psal.* 15. and *Psal.* 24. 3, 4. *Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.* These places speak of Gospel times, men and women must be visibly holy: And therefore let it be no offence to any that the Church walketh by the Rule of the Master of the Family; they must receive none but such as they can judge to be those that are qualified according to the rule that Christ hath left; such as Christ hath received, and no more; you your selves will be choice whom you receive into your houses, and I pray let Christ have that liberty you challenge to your selves.

Secondly, From hence it lets us see, that the sins of Professors, especially the sins and scandals of Church-members, must needs be a great dishonour to Christ. O that we could think upon it seriously, there is much sadness in it, that they that have a profession of Christ upon them, the Livery of Christ upon them, that they that are admitted into the house of Christ, accounted as children there, and servants there, and friends *Use* 2.

there, that they ſhould walk ſo as Chriſt ſhould be diſhonoured; Profeſſors, look to it, and ye eſpecially that are Church members; your ſcandals, your open ſins, bring more diſhonour to Chriſt, then the ſins of the whole world; your ſins are a ſhame to Chriſt, they reflect to the diſhonour of Chriſt, and ſhame to Chriſt: It is a ſad thing, that men ſhould look upon Profeſſors, and ſay, they are like the world; they make a profeſſion, Ah! but they are as greedy after the world as wicked men, and they are as proud as the Devil himſelf; O that Profeſſors might not give occaſion for wicked men thus to ſpeak! for this will be a diſhonour to Chriſt. When you ſee a childe rude and deboiſt, you will ſay, who is his father? Or, who is his Maſter? What? Hath he no Father? Or no Maſter? O! What a ſhame is it to the Maſter of the Houſe? And ſo for Profeſſors, when men ſhall look upon thoſe of corrupt converſation, and they ſhall ſay, Who is their Maſter? What? Chriſt their Maſter! And they ſpeak ſo and ſo! And walk ſo and ſo! O that the Lord would make them that have the profeſſion of Chriſt upon them watchful in this; Take heed that you give no occaſion to the world to ſpeak evilly of Chriſt, who is the Lord and Maſter of his Houſe.

Uſe 3. Thirdly, It lets us ſee what a Priviledge it is to be a Member of the Church of Chriſt, and to have Right thereunto; Take that along. O! What a privilege is it? What a deſireable mercy is it? How will every one ſtrive to get their children into great mens houſes? If they can but

get

get their ſons to be one of a Noble-man's houſe, you think it to be a great priviledge ; O what a mercy and priviledge is it to be one of Chriſts Family ? How many are the priviledges that they enjoy that are in Chriſt's Houſe ? You had a taſte of them before, and O that the taſte might draw all Chriſtians to the performance of their duty ! O ! How did *David* long and thirſt after it ? *Pſal.* 27. 4. *One thing have I deſired of the Lord, and but one thing* ; What is that ? *That I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple :* O how deſirous was *David* to dwel in the Houſe of the Lord ? And he counts them bleſſed, *Pſal.* 84. 4. *Bleſſed are they that dwell in thy Houſe.* Now if it be ſuch a mercy and priviledge, take heed that we do not contemn it, and take heed that you do not ſlight it, and ſay, it is no great matter whether I be in the houſe of God or no, ſo long as I am a Believer : O ! Take heed that you do not deſpiſe ſuch a priviledge.

Fourthly and Laſtly, What an engagement doth lye upon all in Chriſt's houſe to be holy ? This is an engagement to duty. *Uſe* 4.

Firſt, It engages the Saints in Church-fellowſhip, unto the exerciſe of the grace of *Love* ; why they are all of one houſe, and of one houſhold, and they are engaged to love one another, they are engaged to ſeek the good of one another : you take it ill if a ſervant or childe ſhould not regard what becomes of their fellow ſervants, and fellow brethren, every one muſt ſeek the good of th'o- Duties of Church-Members. *Duty* 1.

ther. If one Houſe, we are engaged to a great deal of love and tenderneſs that we ſhould expreſs towards one another; not to minde our own things, but to minde the good of others; but eſpecially in the ſame houſe; we are bound to *do good to all the houſhold of Faith*, but eſpecially in the ſame houſe; we have the ſtrongeſt tye to love, and to help one another, if in Chriſt's houſe.

Duty 2. And if this be Chriſt's houſe, O! What duty do we owe to Chriſt, that are received into Chriſts houſe? If in Chriſt's houſe, we ſhould keep Chriſt's Lawes, the Rules of his houſe: O! what Rules hath Chriſt given us to walk by? Faith and Love, the great Commandment of the Goſpel: O! if in Chriſt's houſe, know that you are engaged to walk by Chriſt's Lawes.

Duty 3. And it engages you to *do the work of Chriſt*? what is the work that is in Chriſt's houſe? Surely there is ſome work for every one, Chriſt will not have an idle perſon in his houſe, ſome work Chriſt layes before every member; O that we might be helpful; there is ſomthing in which the meaneſt member may be ſerviceable to the houſe of Chriſt; wait upon the Lord to know your work, and wait for ſtrength to do it.

Duty 4. And we ſhould *bleſs Chriſt for the proviſion of his houſe*. O! how engaged are we to wait upon the Lord for the bleſſing the proviſion of his houſe? what a mercy it is for the Lord to take us into his houſe, and ſend us the beſt things, making us a feaſt of fat things, wine on the Lees well refined, a feaſt here, and a feaſt in other Ordinance, the Supper? O! what an engagement to thrive and grow

in

in grace? It will be a ſhame to Chriſt, if his people that enjoy ſo much, if they ſhall be ſtill lean and ill-thriving: As the Lord hath taken us into his houſe, ſo let us look up to the Lord for his bleſſing, and for the fulfilling of his Promiſe, he hath ſaid, That *thoſe that are in his houſe ſhall be fat and flouriſhing, and well-liking*; and ſhall have ſtrength to perform their duty. O that they that are in the Lord's houſe, would wait upon the Lord for his bleſſing.

Matth. 15. 25.

Then came she and worshipped him, saying, Lord help me.

SERMON XVII.

COme now in this 25th verse to consider the behaviour of this Womans spirit under her temptations; she doth not stand to reason about her Election, but she presently comes and worshippeth him; *She came and worshipped him, saying, Lord, help.* This woman she was under great afflictions at this time, such afflictions as made her come and cry to Christ, *Have mercy on me O Lord, thou Son of David, my daughter is grievously vexed with a Devil:* And this her affliction was accompanyed with Temptation; and by a second Temptation Christ would make tryal of her faith: And though she was under affliction, and this affliction accompanied with temptation, yet she falls down and worshipped him, *She came and worshipped him, saying,*

saying, *Lord, Help.* So that I shall close with this Truth.

That it is the duty of Saints to worship Christ, yea even then when they are in the midst of the greatest afflictions and temptations. Doctr.

It is clear from the words, and in the opening of the Point I shall

First, shew you, *What it is to worship the Lord*, what is that worship which the Lord doth expect from his people, when in affliction and temptation.

Secondly, I shall give you Scripture instances for the *Proof* of the Point.

And then Thirdly, Consider the *Grounds of the Point.*

And then Fourthly, Make some *Improvement.*

First, To consider, *What is that Worship which the Lord requires of his people when afflicted and tempted* What worship it is that God requires of his people when afflicted and tempted.

1. This Worship it is either the Worship of the Spirit, *Internal:* Or

2. It is the waiting upon God in those Institutions of his own, which he hath appointed for his people to wait upon him in; which is *External* Worship.

This Worship first, is that of the Spirit. You will say wherein doth it consist?

Why it consists

First of all, In that *holy fear and Reverence* which we owe unto the Lord, and should be acting towards God, when God brings into such a condition Wherein spiritual Worship consists.

condition. Fear and Reverence it is a part of In ternal Worſhip: *Fathers of our fleſh corrected us and we gave them reverence, ſhall we not much ra ther be in ſubjection unto the Father of Spirits* Heb. 12. 9. When as the ſoul is filled with a ho ly fear, fearful to ſin againſt God, and to diſho nour him in affliction and temptation, when the ſpirit is fearful to grieve the Spirit of God in af fliction, when it is fearful to take the name o God in vain in the time of affliction, by unprofita ble and unfruitful bearing of affliction; when the ſpirit is thus compoſed to a reverend childe-like fear before the Lord in the time of affliction, this is part of that Internal Worſhip the ſoul owes to God.

Secondly, This Worſhip conſiſts in *Love*, as well as in fear; when the ſoul is acting in love toward God in time of affliction or temptation, as that it dares not conclude that God loves him the leſs, though he be afflicted, though he be in temptation, ſo alſo he deſires not to love God one jot the leſs, notwithſtanding all afflictions and temptations; when the deſire of the heart is towards God in time of affliction or temptation; *O! when wilt thou come unto me?* ſaith *David*, Pſal. 101. 2. And ſaith the gracious heart, let me have God's preſence in affliction, rather then deliverance from affliction; when as the ſoul is carried out to delight in God in the time of affliction, to rejoyce in God, and to glory in God, and to comfort it ſelf in God, as *David* did when he was ſorely diſtreſſed at *Ziklag*, *yet he encouraged himſelf in the Lord his God*, 1 Sam. 30. 6. Though God

taketh

taketh away many comforts, yet if he give himself, the soul is looking towards his portion as a blessed portion; one God is better then all the comforts that I have lost, I have lost friends and relations, but one God and Christ is more excellent then all the creatures in the world; when the heart is thus breathing in love towards God in time of affliction or temptation, this is a part of that Internal worship it owes to God.

Thirdly, This Internal Worship is that *Trust and Affiance* the soul hath, which it placeth in God alone; when the soul is acting of faith in the Lord, *The Lord is my portion, my soul hath said it, and therefore I will hope in him*; I will look toward him, I will rest upon his Arm, doubtless thou art our Father, though all this hath befallen us, doubtless God's intentions are gracious, it is for my good that he doth thus afflict me; doubtless the Lord can and will make a good end of these afflictions, for that is his promise: Now when the soul is thus roling upon God, and resting upon his promise, cleaving to the faithfulness of God for the fulfilling of his Promise in time of affliction or temptation, this is a great part of that inward worship which God doth require of the soul, when it shall thus believe in hope, above hope, and against hope; as *Abraham* the Father of the faithful did, this is Inward Worship.

Fourthly, It consists in the *submission of the soul to God*. That Inward Worship that God doth require of his people in time of affliction or temptation, I say it consists in the submission of the spirit unto God; when a man desires to make a resignation

resignation of his Will unto God; *If this cup may not pass from me, thy will be done*; when a soul is content to be at the dispose of God, for the kinde of affliction, and measure of affliction, and the time of affliction; well, if God encrease my burthen, let him encrease my strength, and my soul shall glory in him; if the Lord will continue my affliction longer, and I must drink of this cup again and again, yea the third time, if the Lord will afford his presence in affliction, my soul desires to submit to the Lord; when thus the heart is affected toward God, submitting, falling down before the Lord, and making a resignation of his Will to the Lord's Will. This is that special Worship of the Spirit, that Internal Worship that the Father of Spirits calleth for from his children in time of affliction.

External Worship, what, and wherein it consists.

But secondly, This Worship must be *External* as well as Internal, and it consists in the giving honour to God in those wayes that are of his own appointment, especially in these two.

First, In the pouring out of the soul in supplication before the Lord.

Secondly, In speaking good words of God.

These are two great parts of that external worship that God calls his children to in time of affliction; to speak gracious words unto God, and to speak good words of God to his praise and honour.

First It is the *pouring out the Supplication of the Soul before the Lord in prayer*; it is a special exercise that God calleth his people to in time of affliction and temptation, to be much in supplicati-

on,

on pouring out their souls before the Lord. Now this Supplication, this Prayer which the Lord doth require and doth delight in, it is accompanied

First, *With Humility*; As you shall finde in the example of this woman, her prayer in the day of her distress, it was a humble prayer, a humble supplication; one of the Evangelists observes, (the Evangelist *Mark*, *chap. 7. vers. 25.*) that *she came and fell at his feet*; this woman came and fell at the feet of Christ, and cryed to him, Lord help me; It is a humble prayer that the Lord doth delight in, when the spirit lyeth low before the Lord, when the creature is sensible of his own vileness, and shall acknowledge with *Jacob*, That he is *less then the least of all those mercies which he doth desire and expect at the hand of God*, that if ever the Lord be gracious, it must be free grace, something in himself that must move him; when the soul is enabled by the Spirit of the Lord to put up such a prayer, this is a part of that external worship that the Lord requires.

Secondly, You shall finde that this womans prayer was accompanied with *Fervency*; her very expression doth hold forth and declare the ardency of her spirit; she cryed before, *O Lord, thou Son of David have mercy on me*; and now again she breaks forth into this expression, *Lord, Help*: Why, it is such a prayer that God taketh delight in, such a supplication as is sent up with a holy fervency unto God; and indeed the Lord brings his people into the furnace of affliction and temptation, that so he may kindle this holy fire of zeal and fervency in their bosomes; the Lord doth

doth raise the storms, that so he may make the Disciples to cry the louder. Now therefore when the spirit is thus carried out to God, this is such worship as he requires and expects.

Again thirdly, We shall finde that this womans supplication it was accompanied *with Faith*; Fervency without faith could not avail; but there is an expression of her faith, that Title which she gave to Christ, *Lord*; Lord help: she looked upon him as the Lord of heaven and earth, so she applies her self to him in her distress; infinite in power, he was the *Lord*, and had infinite power, he was able to help; so she resteth upon his all-sufficiency: sure he that is the Lord, the Lord of all, he hath power enough in his hand, and grace enough in his heart, he can do what he please, why such a prayer the Lord accepts of as is accompanied with faith; the promise is made to faith; *What-ever you ask in my Name believing, you shall receive*; and *the prayer of Faith shall save the sick*: the prayer of faith can do great things.

Fourthly, This womans prayer was accompanyed with *Constancy*; she held on notwithstanding the discouragements she met withal, they were very many and great, the Lord (as you heard before) was silent to her a long time, when he speaks he speaks a sad word, that *he was not sent to such as she was*, yet she holds on; this discouragement might have beaten her off, and made her to have said, well, I see that there is no hope, I shall lose my labour; but notwithstanding all discouragements, she doth continue in supplication, she worships, and she cryes, *Lord help*: It is constancy

ſtancy in Prayer that the heart of God is taken with, Chriſt you know ſpake a parable to this end, *Luke* 18. 1. *That men ſhould pray alwayes.* The ſoul ſhould continue with God, and abide with God: Reſolve not to go away from his feet, but there to ſit, and there to wait, and there to cry, till the Lord be gracious; this part of that external worſhip the Lord requires of his people in time of affliction and temptation.

Secondly, The other part of external worſhip is *in ſpeaking well of God in affliction and temptation.* So doth this woman, ſhe ſpake well of Chriſt when ſhe worſhipped him, ſhe calleth him *Lord*; by which word ſhe doth

Firſt of all, *Exalt* and honour Chriſt.

Secondly, She *Juſtifieth him.*

Both theſe are good words, which God takes well from his people in the time of affliction or temptation.

Firſt, She doth *Exalt him*, ſhe ſpake to his honour; thou art the Lord what-ever I be, though I be a poor vile creature, as ſhe acknowledged afterward when Chriſt converted her, yet *thou art the Lord*; nay, though Chriſt ſhould debaſe her, yet ſhe would exalt him: O this is an excellent frame of ſpirit, an excellent part of that worſhip we owe to God. And as ſhe doth honour God, So

Secondly, She *Juſtifieth him*; (*O Lord*) that very word doth juſtifie Chriſt in all his dealings towards her: Thou art *the Lord*, thou art *Jehovah*, infinite, free and abſolute, and may do what thou pleaſeſt, and in all this thou haſt done me

no wrong, neither canst thou do wrong, for thou art the Lord, I am thy poor creature, thy vassal, but thou art the Lord; thus she justifieth Christ. Now when the soul is thus carried out in time of affliction and temptation, to speak such words as may be to the honour of Christ, and so to speak, as to justifie Christ in all that hath befallen it, Lord thou hast done me no wrong, thou art righteous, though my affliction be very great, though my temptation be very prevalent, yet the Lord is righteous in all that hath befallen me; if he should afflict me seven times more, and heat the Furnace seven times hotter, I could not say thou wert unrighteous: When the soul is thus carried out (I say) to speak well of God, to speak honourably of God, and to speak to the justifying of God in his dealings, this is a great part of that worship which we owe to God in time of affliction. And so you have seen the first particular, *What it is to worship the Lord*, or what is that worship which the Lord doth expect from his people in time of affliction and temptation.

Secondly, I shall give you two or three Instances for the proof of the Point; That it is the duty of the Saints thus to worship, what-ever the affliction or the temptation be, and that both with *Internal* worship of the spirit, and with *External* worship, speaking good words unto God, and of God.

Instance 1. of *Job*. Thus it was with *Job*, look into *Job* 1. 20, 21. *Then Job arose, and rent his Mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mothers wombe, and*

and naked shall I return thither : the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. *Job* he was under great afflictions at this time, all his substance was taken away, a sad and unparallel'd affliction, and no doubt but it was a day of great temptation to *Job*, for that was the Devil's designe to make *Job* blaspheme God to his face, and therefore without doubt Sathan did suggest horrible temptations, or else he had not well prosecuted his designe; and yet notwithstanding it was a day of affliction, and a day of temptation, *Job worshipped the Lord*, expressed holy fear and reverence, expressed love, and expressed his trust, his confidence, and his submission; and he prays, and he praiseth, he spake *to God*, and he spake well *of God*, all parts of worship, he fell down and worshipped, and said, *The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord :* And so *David* often met with afflictions and temptations, and yet you shall finde him worshipping in divers of his Psalmes. Yea look upon *Jonah*, and take *Jonah* for an instance, and O that God would make these his Saints patterns to us; *Jonah* 2. 2, 3, 4. He was in a sad affliction, and his affliction was accompanied with temptation, he was as low in his own imagination, as if he had been in the belly of hell, and yet even then, when in the Whales belly, in the depth of affliction, and compassed round about with sore temptations, Then *Jonah worshipped the Lord*, vers. 4. *Then I said, I am cast out of thy sight, yet I will look again toward thy holy Temple. I said I was cast out of thy sight;* there is a temptation of distrust, when

Instance 2. of *David.*

Instance 3. of *Jonah.*

in that sad condition, in the bottome of the Sea, *yet will I look towards thy holy Temple*; and at *vers. 7. When my soul fainted within me, I remembred the Lord, and my prayer came in unto thee, into thy holy Temple*: When he was in this condition, he prayed, and he poured out his soul before the Lord.

Instance 4. of *Christ*. I shall only give you one instance more, and that is of *Christ* himself, when as he was in a sore affliction, and his affliction accompanied with temptations, then he prayed, *Luke* 22.39,40,41,42. *And he came out, and went as he was wont, to the Mount of Olives, and his Disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: Nevertheless, not my Will, but thine be done*: and at vers. 44. it is said, *being in an Agony, he prayed more earnestly*. His affliction doth increase, and his temptations do increase, and as they encrease, so he cries the more earnestly to his Father: Afflictions do not make Christ cease to worship; no, he worships the more, and he cryeth the louder, and prayeth the more earnestly.

Grounds of the point, why it is the duty of Gods people to worship in time of affliction. Thirdly, We shall consider *the Grounds* of the Point; Why it is the duty of God's people, to worship God in time of affliction and temptation.

First, Because there is no affliction or temptation, but it is *from the Lord*, it is his Messenger, it is of his sending; we have to deal with God in it,

and

and it is fit that we should fall down and worship him, when God sends affliction, *Isa.* 45. 7. I *form the light, and create darkness; I make peace, and create evil; I the Lord do all these things:* It is not spoken of Natural darkness, the darkness that is of the Ayre, that was not created by God, there is no creating cause, withdrawing of light causeth darkness; but God (saith he) *creates darkness*, he creates *Metaphorical darkness*, that darkness which he sends as an affliction to his own people, *I create it*; there is no darkness but that which is of the Lord's forming and creating: In the Creation of the world, *God said, let there be light*; but God never said, let there be darkness: but now, when God will afflict any of his people, he creates darkness, and there is no darkness, till God say, let there be darkness; when God sayes, let there be darkness in such a man's estate, all his comforts shall wither; when God says, let there be darkness in such a man's family, there shall be darkness: for he can turn the Sun, or Moon, or Stars into darkness; he can take away the head of the Family, the children that are as the Stars of the Family; if God speak the word, though there be never so many in the family, he can turn light into darkness: and so, when God sayes, let there be darkness in such a man's spirit, O then, though it was comfortable before, it will be as sad and as dark in the inward man, even as it is with the Ayr at midnight; darkness is of God's creating: and therefore when-ever the Lord brings us into a state of darkness, affliction and temptation, either outward or inward, it is time then to worship the Lord.

Ground 2. Secondly, We should then worship the Lord in time of affliction and temptation, for *it is the Lord only that can enable a man to bear temptation or affliction*: there is need (I say) that we should apply our selves to the Lord, for he only can enable a poor creature to grapple with his affliction and temptation; If the Lord help not, the proudest helper in the world shall stoop, and not be able to bear up a man under the least affliction, especially when the affliction is accompanied with temptation, and is wounding; *A wounded spirit who can bear?* It is only everlasting Armes that can support under such a condition; surely therefore it is our duty in affliction and temptation to fall down and worship.

Ground 3. Thirdly, The *Lord only can give a sanctified use of affliction*; he only can do us good by our manifold temptations; affliction it self cannot profit, sad experience shews it, a man may have stroke after stroke, and yet receive no profit, no spiritual advantage, *I am the Lord thy God that teacheth thee to profit*, Isa. 48. 17. God only can teach to profit; *Blessed is the man whom thou correctest and teachest*, Job 5. 17. When God's instruction and teaching go along with his correction, that man is blessed, that affliction shall be blessed: Affliction it self cannot do it, and therefore there is need that we should apply our selves to God.

Ground 4. Fourthly, *God only can remove the affliction*, and he only can rebuke the distemper, and silence the temptation; for certainly both affliction and temptation (as I said before) they are the Lord's messengers, they are the Armies of the Lord of Hosts,

they

they go, and they come at his command, he gives out the word, and he bids affliction to charge, and it chargeth; and if he bids it to retreat, it shall retreat; God only can deliver from affliction, and from temptation; therefore surely it is our duty to worship in affliction and temptation.

Fifthly, *It is the end of all afflictions and temptations to bring the soul nearer to God, to drive the soul nigher God:* We are very prone to content our selves to live at a distance from God; *before I was afflicted, I went astray*, saith *David*, Psal. 119. 67. Now the end of affliction and temptation is to fetch home the straggling sheep, to bring God and the spirit nigher together; therefore it is fit that we should fall down and worship, for therein do we draw nigh to God, when the soul falls down and worships God with *Internal* worship, *fear* him, *love* him, *trust* him, and *submit* to him, and when it is pouring out its soul, and lifting up the name of God, speaking good words of the Almighty; surely herein the soul draws nigh to God, and so affliction attains its end. Ground 5.

Sixtly and lastly, This *is the way to ease and rest in our afflictions*; we cry out for ease and rest, that is the thing we seek after; the way to have ease and rest, is to fall down and worship; for by so doing, the soul doth cast its burthen upon the Lord. When it doth thus fall down, and worship with the worship of the Spirit, fear, and love, and trust, now the soul casteth its burden upon the Lord, and his burden being left there, it bringeth in unspeakable rest. I say, when the soul by inward worship Ground 6.

hath

hath gone to God, and left his burden upon the Lord, O! it bringeth in ease to the spirit, whatever the affliction or temptation be.

Well then, to *Apply* this in a word.

Use 1. First, What cause have we to be ashamed that we have come so far short of this Duty in the time of affliction or temptation? We have been afflicted at one time or other, who hath been free? many of your souls have been exercised with temptations, but O! What hath been the carriage of our spirits under them? Have we fallen down and worshipped with the worship of the Spirit? Have we been putting forth acts of holy fear and reverence? Have we been putting forth acts of love towards God? Have we been exercising trust and affiance in the name of the Lord? which is a strong Tower, the righteous flee into it, and are safe: Have we made it our work to be submitting to the Lord, to have our wills cast into the will of God, to submit to God for kinde, and for measure, and for time? O! How far do we come short of this our duty? Have we been powring forth our souls to God in afflicted conditions, and tempted conditions? Have we made it our work to cry the more earnestly being in an Agony, as Christ did? Have we spoken well of God at that time? Have we not charged God foolishly, and spoken unadvisedly with our lips? Truly we have cause to be humbled every one, either we have not known our duty, or not minded our duty in the time of affliction and temptation.

Nay, instead of worshipping, Have not we been dishonour-

dishonouring God in the time of affliction and temptation? Have not we been distrusting, murmuring, repining, entertaining hard thoughts of God, speaking hard words against God? Have we not neglected our duty, and said, what profit is there if I pray unto the Almighty? Have we not thought that we have had to excuse from worship, when the afflicting hand of God hath been upon us? We have thought that affliction had been our excuse from our duty; truly we may take up a sad complaint against our selves, we are all guilty before the Lord, and O that he would help us to see the evil of our hearts, that hath past in the time of affliction and temptation!

But you will say, when some afflictions are upon us, alas we cannot pour out supplications to the Lord; surely in time of affliction he doth not require it; he will have mercy, and not sacrifice.

But can our afflictions be worse then *Jobs* were? Can it be greater then *Jonahs*? he was in the belly of hell; Can our afflictions and agonies be greater then Christ's were? yet he prayed, and prayed the more earnestly; the more his afflictions and temptations encreased, the more he prayed: I know the Lord doth sometimes exercise his people with such conditions, such weaknesses, as they cannot be much in the performance of this external part of Worship; they cannot be much in speaking unto God, nor speaking well of God, because of that weakness that is upon the outward man; and if that be the only hinderance, if the spirit be not in fault, the Lord Jesus will make an excuse;

excuſe; Chriſt doth tender his poor ſervants and children in ſuch a condition, when he ſees the ſpirit is willing, and the fleſh weak; they ſhall not need to excuſe themſelves, Chriſt will. But even then we are called upon to be much in giving to the Lord that inward worſhip of the ſpirit, which may be given when we are in the weakeſt condition; and the more we are hindred from the external part of worſhip, the more ſhould we be in the internal part of worſhip, the more ſhould the ſpirit be *reverencing*, and *loving*, and *exerciſing* acts of *Faith* and *Affiance*, and the more ſubmitting to the Lord, and lying low; this the Lord calls for from his people in the worſt condition: and we have cauſe to be humbled that we are not found in the performance of this duty in time of affliction or temptation.

Uſe 2. Secondly, If it be a duty to worſhip in time of affliction, it is much more our duty to worſhip when the Lord is pleaſed to free us from affliction and from temptation; if God looks for Worſhip from his people when under affliction and temptation, then much more he looks for worſhip from his people when free from affliction and temptation: This is a duty that lyes upon all Saints, to be worſhipping the Lord, not only with Internal, but External worſhip, to take all opportunities of worſhipping the Lord in publique, and in our families in private, to be pouring out ſupplications, and to be ſpeaking well of God is our duty: if in ſickneſs, then much more in health; and if in adverſity, much more in proſperity; and if under temptation, much more in the day of freedom,

freedome, when the hand of the Lord is not upon us; it is our duty to take all opportunities, and the best opportunities, and the fittest opportunities, both in our families, and in publique. Take heed that our incumbrances of the world doth not shut out our worship of God: *Pour out thine indignation upon the Heathen, and the Families that call not upon thy name*: O that that Scripture were remembred! Truly we are apt to complain when God lays his hand upon us, and exercises us with affliction and temptation, our complaint is, that we cannot worship; that is the grief and the burden, that we cannot worship the Lord, we are taken off from our duty; if so, we had more need to take those fairer advantages and opportunities of worshipping, while the Lord is pleased to continue his course of mercy and goodness towards us: *Seek the Lord while he is near, and call upon him while he may be found*; when afflictions come, we cry out, God is far from us, and at a great distance, and we know not how to apply our selves to him; but examine and see whether this may not be the cause, because we have not taken our opportunity while he was near, we have neglected to worship him while we had strength and ability of body, of pouring out our souls to God, and speaking to God; and no wonder the Lord doth take those opportunities from us: and truly that proves a great burthen to many of Gods own people in the day of adversity, when God brings them into affliction, and exerciseth them with temptation, and they see they cannot worship him in that external way; O! that is their grief, that they have not

laid

laid forth themselves in the worship of the Lord, both publique and private, while the Lord gave them space and opportunity; and therefore as we desire not to lie under that pressure, which will be exceeding heavie to God's own people, take heed how we neglect worship, either in our families, or in publique, or in both; for if it be our duty to worship under affliction, much more in health, peace, and strength.

To draw to a conclusion, one word of *Exhortation*, and so I end.

Use 3. Brethren, Let us look up to the Lord to teach us this lesson, to make Impression of this Divine Truth upon our hearts; there is a time a coming that every one of us may be put to the exercise of it; and therefore look up to the Lord now to teach you, that when affliction and temptation come, we may through the Lord's strength be made able to fall down and worship, both with Internal and External worship; O! that God would make those examples of the Saints that were set before us, prevalent with us, to draw us on to our duty; you heard how *Job* worshipped, and how *Jonah* worshipped, and *Christ* worshipped in an Agony, in the midst of affliction, accompanied with great temptations; O that we might look up to God to teach us this duty! that we may be ready to fall down and worship, as *Job* was, when the evil tydings came that all was taken from him, he falls down and worshipped, and blesses the Name of God. O! Know, that we have need then to be powring out our souls before the Lord, and to be crying, as this woman did, *Lord help*, if ever we

we had need to cry, then *Lord help*; when affliction is upon us, especially accompanied with temptations, men and Angels cannot help, we had need to cry, *Lord help*.

But you will say, what is it that we should cry for to the Lord at such a time? It is our duty to worship, and to be pouring out supplications, but what is it that God expects that his people should cry for in time of affliction and temptation?

What Gods people should beg for in time of affliction.

Briefly thus, We should cry, That *the Lord would discover the cause of that affliction, and that tryal which the Lord doth exercise his people with*: Truly, it is not without cause, and therefore it is not without cause that God doth afflict us, *if need be you are in temptation*, it is not without cause, and therefore it is our wisdom and duty to cry to the Lord that he would discover to us why it is thus with us, to know what is his minde and will towards us, what God aims at, whether for correction or tryal, or for exercise; wait upon the Lord to know what is his end; it is an addition to our affliction, when as our way is hid, and God's way towards us is hid, and we know not what God intends; therefore we should be much in this request, fall down and worship him, and desire the Lord to shew us the cause, what is his end in this affliction, this tryal and temptation.

Secondly, Fall down, and worship, and pray *that the Lord would take away the sting of affliction*; the sting is sin, the sting of death is sin, and the sting of all lesser deaths, affliction, is sin; therefore pray that the Lord would take away the sting; pray that *he would not correct us in wrath, and that he*

he would not chaſten us in his ſore diſpleaſure; that was *David's* requeſt (*Pſal.* 6.1.) that the affliction might not be accompanied with the Lord's diſpleaſure, but that the face of the Lord may be towards us, and the comforting preſence of the Lord with us in affliction; we ſhould cry that the Lord would take away the ſting, and that his preſence may be with us in affliction, that he would not leave us in the fiery furnace alone, but according to his promiſe, would be with us, when we go thorow the fire and water.

Thirdly, We ſhould cry, That *the Lord would make us willing to bear our affliction, what-ever it be*; that he would make our ſpirits ſubmiſſive to him: that ſhould be the great requeſt of a gracious heart, that the Lord would make our ſpirits ſubmiſſive unto him. O! What a gracious frame of ſpirit was *David* in, when he was driven out from *Jeruſalem* by his ſon *Abſalom*? 2 Sam. 15. 25. The Prieſts would have brought the Ark after him; No (ſaith he) *Carry back the Ark of God into the City*; *If I ſhall finde favour in the eyes of the Lord, he will bring me again, and ſhew me both it, and his habitation*; *But if he thus ſay, I have no delight in thee, behold, here am I, let him do to me as ſeemeth good unto him*: Here was a gracious ſubmiſſive frame of ſpirit under a great affliction; if the Lord will uſe me no longer as an inſtrument, and I muſt Reigne no longer, let the Lord chuſe what inſtrument he pleaſeth, and do with me what ſeemeth good unto him. O! Beg that God would give us a ſubmiſſive frame of heart, that when the Lord leads us into any affliction,

on, we may be found submitting to the Will of God.

Fourthly, We should beg of the Lord, That *He would strengthen us to bear our affliction*; that he would enable us to grapple with our Temptations, and so to bear our affliction, that we may be no dishonour to his Name; so to bear our affliction, as we may be to his praise. Surely the least affliction will crush us, if we have no other strength then our own, we shall be soon crusht, when under temptation: O! We had need cry, *Lord help*, we had need cry that the Lord would put under everlasting Armes to bear up the spirit, and to enable us so to carry it, as we may be an honour to Christ.

Fiftly, When we fall down and worship, Beg *that the Lord would give a sanctified use of the affliction or temptation, whatsoever it be:* Our spirits should be breathing after a holy improvement of all God's dispensations, especially these dispensations of great afflictions or temptations; truly (as you heard before) it is not in affliction it self to do this, we cannot profit by it if the Lord doth not teach; and therefore we had need go to him, and cry to him, that he would give a sanctified use, that he would make affliction attain its end, that he would bore our ear to instruction and correction: that we may hear the rod, and him that hath appointed it, that he would carry on his own work, and would make use of this affliction for the subduing of our corrupt nature, making us partakers of his Divine Nature. Thus we should fall down and worship, and beg that God would give us a sanctified use of all afflictions. And

And know Brethren, that we shall never have ease nor rest in our spirits till we be brought into this posture, we shall be in a woful turmoyl and perplexity, as *Noahs Dove*, that found no rest till it came into the Ark; so we shall finde no rest till God brings us into this frame, bow the spirit, and cause it to fall down and worship in time of affliction, there will be no sanctified use of affliction; never expect any good by affliction, till God bring the spirit into this posture, to fall down and worship, as *Job*, and *Jonah*, and *Christ* did; that is an argument that the affliction is working the right way, when as the spirit is thus subdued to God: now it is working for good, certainly God will make a good end with that soul, when it is brought thus to fall down and worship the Lord, to *fear*, and *love*, and *trust*, and *submit to him*, and to *pray*, and *praise*, to *speak to God*, and *to speak well of God* in time of affliction: Now the Physick works kindly, and the Lord is engaged by his word, that this shall work together for good, even all afflictions; when it thus works, you may have assurance of it, that all shall work together for good, God will make a good end, as he did with *Job*, and you may be sure that God will make a good end with you when as the affliction does thus work. And till this be done, never expect deliverance in mercy, if the spirit be not thus brought off in time of affliction or temptation, 'tis no mercy to be delivered; and this is a sure Argument that mercy is at hand, deliverance not far off, when as the Lord shall enable the soul thus to fall down and worship. When

Jonah

Jonah shall be looking towards the holy Temple, though in the belly of hell, yet when he looks to God thorow the Mediator, worshipping, praying, and praising, deliverance is not far off : O that God would help us to be looking upon his, and other examples! Yea, the example of this woman, when she was tempted and afflicted, she falls down and worshipped, saying, *Lord Help.*

Matth. 15. 26.

But he answered and said, It is not meet to take the childrens bread, and to cast it to Dogs.

SERMON XVIII.

HEre is the *third Temptation* that this woman met withal for the tryal of her faith.

Christ first of all gave her *no Answer*, that was one tryal.

Secondly, He gave her *a denyal*; he tells her, that he was not sent to such as she was: that was a greater tryal.

But now in *the third place*, he *gave her a repulse*; he does not only seem to deny her, but seems to beat her back, and that with shame and reproach; a very sore temptation. Christ seems now to do his utmost to drive her away out of his presence, by presenting unto her her vileness, her unworthiness, *It is not meet to cast the childrens bread unto dogs.*

The

The Jews are called the *children*, they were the houſhold of God, choſen and ſeparated from all the world, and the Gentiles, they were called *Dogs*, they were without, and without are dogs; they were without the Covenant, and ſo were viſibly unholy and unclean, and therefore counted *dogs*, and called *dogs*. And the mercies that Chriſt the Mediator was ſent to diſpence, are called *childrens bread*. *It is not meet to take the childrens bread.*

It is not meet,] It is not good, it is not fair dealing, it is not honeſt, it is not right; no, not in the ſight of men, to take that which is provided for children, and give it to dogs, it were a ſin and a ſhame ſo to do; therefore the Lord Jeſus ſeems here to beat her back with a ſtrong repulſe; as if he ſhould ſay, I wonder at this womans boldneſs, ſhe being without the Covenant, among the dogs, ſhould deſire the childrens bread; no, it is not fair dealing, meet, right, nor honeſt, to take the childrens bread and caſt it to dogs: and thus ſhe is beaten back, by preſenting her vileneſs and unworthineſs.

The truth that I ſhall cloſe with, is this.

The conſideration of unworthineſs and vileneſs, proveth many times a ſore temptation to Chriſts people. Doctr.

God many times ſuffers his people to be tempted, and to meet with many ſore temptations about their own vileneſs and unworthineſs. That is the temptation that is now applyed to this woman, that ſhe was an unworthy creature, called a dog.

Now to make it plain to you from Scripture, that this many times doth prove a sore temptation to God's people, when their eye hath been kept intent upon their own vileness; this was a great temptation to *Moses*, and laid as a block in *Moses* his way, *Exod.* 3. 11. *And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Ægypt?* He looked upon his own unworthiness, he was of a stammering tongue, and uncircumcised lips, when God would send him about that great work of bringing the people of Israel out of *Ægypt*; this was a hinderance to *Moses* when he looked upon his unworthiness: O Lord, *Who am I that I should go to Pharaoh?*

This was a temptation to *Moses*.

And so the Prophet *Isaiah*, he met with the same temptation, and it was a great discouragement to him, and made him cry out bitterly, *Isa.* 6. 5. *Woe is me, for I am undone, because I am a man of unclean lips:* He looked upon his own unworthiness, and the unworthiness of the people, and then he cries out that he was undone, *I am undone:* It was a mighty weight upon his spirit, till the Lord sent his Angel to help him over this temptation, by declaring to him that his iniquity was taken away, and his sin purged, as you may see in the 6 and 7 verses.

To *Isaiah*.

And so this was a temptation to the Prophet *Jeremiah*, his own unworthiness, when God would send him about some special service, *chap.* 1. *v.* 6. *Then said I, Ah Lord God, behold I cannot speak, for I am a childe:* He looked upon his own weakness, I am a childe, I cannot speak, altogether unfit

To *Jeremy*

fit for the service, and he would have declined it, and therefore God thrust him upon it, *v.* 7. his unworthiness was a temptation to him.

And it was this that made the *woman that had the issue of blood* to come behinde Christ, *Matth.* 9. 20. and to touch the hem of his garment, she would have stolen a cure, and gone away, and not have been seen, and so Christ should have lost the honour; she was under a temptation, and it was from the sense of her unworthiness. To the woman that had the Issue of blood.

And so the *Centurion*, Luke 7. 7. what was it that kept him from Christ? It was the sense of his unworthiness; *Wherefore neither thought I my self worthy to come unto thee:* I sent to thee indeed: but I thought not my self *worthy* to come to thee; the sense of his unworthiness kept him from coming in person to Christ: And so the sense of unworthiness and vileness, doth keep many a poor soul from closing with Christ, it keeps many a soul from accepting the tender of grace and reconciliation; it keeps many a soul from submitting to the righteousness of God, which is the righteousness of faith. To the Centurion

But in the opening of the Point, I shall shew you what are those particular discoveries of unworthiness that do many times prove matter of temptation unto God's people. The particular discoveries of unworthiness, that prove matter of temptation on to Gods people.

First of all, when as a poor soul doth look upon *his own sinfulness*, and its *unworthiness by reason of sin*; when as a man or woman come to see what sin is, what a vile thing sin is, what an unclean and polluted thing sin is, such a pollution, such a defiled thing, that there is no Sinck, no pit foul enough

to

to receive it, but the pit of hell; so unclean is sin, such an uncleanness as will turn all in conclusion into the pit of hell. Now when a soul comes to see what a vile thing sin is, and look upon himself, and see that he is the man; I am the man, and I am the woman thus polluted and thus defiled, defiled all over, within and without, heart defiled, and life defiled, and when the soul comes to pore upon this, it proves many times matter of sore temptation; and especially this sinfulness is matter of temptation in these two or three branches.

First of all, in the vileness and sinfulness of our *hearts* and *nature*; when as men or women come to be acquainted with the vileness of their nature, and see what rebellion is in the heart, and finde that there is a byas upon the spirit, that doth carry it off continually from God, the heart enclined toward vanity evermore; O! How do vain thoughts and sinful imaginations croud in continually? And they do defile the most holy Service that is taken in hand: O! This proves matter of temptation: This body of sin and death, it made the Apostle cry out, *O miserable man that I am! who shall deliver me from the body of this death?* Rom. 7. 24. It had been a pressing temptation, if the Lord had not made a discovery of the way of deliverance and salvation to him; for a poor soul is apt to fear, surely there is nothing of God in me, if there were any seed of God in me, my heart would never be so vain, and the byas of my spirit would never carry me out from God so, O! I fear I am not made partaker yet of the Divine Nature,

Nature. The sight of that woful evil that is in the heart, proves many times a sad temptation, that it is hard for a poor soul to get over it. And

Secondly, When the Lord doth leave a poor creature *to sin after mercy*, and *against mercy*, it hath been saved by the Lord, delivered by his right hand, pressed with such and such a mercy, and yet overtaken in the snare of sin; sinning against mercy many times proves a sore temptation: O! I am afraid that I am none of the Lord's children, mercy hath not its kinde work upon me, it doth not bring forth those fruits which the Lord may look for when he gives out such mercies: sinning against mercy, many times proves a sore temptation.

Thirdly, When the Lord leaves a poor creature *to fall again and again into the same sin*; O! this proves matter of temptation, when as the soul hath seen the evil of sin, and hath bewailed it, hath run to the Lord for strength against it, yet hath been overtaken again and again in the same sin; that I say proves matter of sore temptation: Surely may the poor soul say, my spot is not the spot of children, I have been overtaken once and again; whereupon the poor soul may be tempted to cast away his hope and confidence, and not only tempted to cast away its confidence, but tempted to depart from God, and to go out from the wayes of obedience; *There is no hope* (say they in *Jer.* 18. 12.) *but we will walk after our own devices, and we will every one do the imagination of his evil heart*: We have back-slidden again and again, and there is no hope for us, we had as good go on, and

take our fill in sin: This temptation is set on many times by falling into sin. That is the first, That unworthiness by reason of sin.

Secondly, Unworthiness by reason of that *miserable, weak, and frail condition that the children of men are in*; the great distance that man is at from God, this proves matter of temptation to many a poor soul, when he considers that he is a poor piece of dust and ashes, and that there is an infinite distance between God and the creature; he is from everlasting to everlasting, he is Jehovah, and changeth not: But we are poor creatures, that are of yesterday, and are going down to the grave to day, and shall be in the place of silence to morrow: O this proves matter of temptation and discouragement. Will the Lord look down upon such a poor creature, and upon such a piece of dust and ashes? Is it possible that the Lord should humble himself to take notice of me? And besides that common condition of frailty which all men are in, the Lord is pleased to bring some of his people into a lower condition then that which is the ordinary state of man, and yet he is as low as dust: Yet (I say) the Lord is pleased to bring some of his people into a lower condition then ordinary; By affliction God makes mans state to be low, when he brings him into an afflicted state; and when God maketh mans comforts to be low, taketh away those comforts, and those relations which have been his refreshments, I say, when a man is brought thus into a low and afflicted condition, this added to that common condition of frailty, it setteth at a great distance

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from God, and it proves many times matter of discouragement and temptation to a poor soul: So it was with *Job, chap.* 14. *v.* 1, 2, 3. *Man that is born of a woman, is of few dayes, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shaddow, and continueth not. And dost thou open thine eyes upon such a one?* Lord, (saith he) Is it possible that thou shouldest humble thy self so far to look down upon such a one? That God should look down with the eye of pity upon such a one as frail man is, one that is brought so low, one that sitteth upon the dunghil! Unworthiness by reason of frailness, proves a temptation many times to Gods own people.

Thirdly, Unworthiness by reason of *coldness and deadness in affection:* When a poor soul finds how dead his heart is towards God; O! I have a heart for the world, and I have affections to friends and relations, there is love to creatures, nay there is affection enough to vanity, but little or no heart for God, there are not those breathings, those thirstings, those pantings after God, not that first love which sometimes it hath found to the Lord, and to the things of Christ: O! This proves matter of discouragement and temptation: O! I fear that the love of God dwelleth not in me, saith a poor soul, I finde my heart so dead, and so strait towards God, open to the world, but strait to God: O! I fear that the love of God dwelleth not in me; How can it be that God should set his love upon such a one? Surely if the love of God were in me, I should love the Lord more then I do. Deadness and coldness in affection toward

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the Lord, it proves many times a sore temptation.

Fourthly and lastly, Unworthiness by reason of *unusefulness and unserviceableness to God*, that is matter of temptation; when as a poor creature sees that it can do little or nothing for the Lord, O! I am a barren tree, I am a dry branch, I see that others are fruitful, I see that others have the promise fulfilled to them, they bring forth much fruit, they are serviceable in their generation, they are an honour to God, and do good to men; but as for me, I know not wherein I can honour him, I know not wherein I can be useful or serviceable, O I bring forth no fruit unto God, and therefore am afraid that I am the Tree the Apostle *Jude* (vers. 12.) speaketh of, *without fruit, twice dead, plucked up by the roots, whose end is to be burnt*; This is matter of sore temptation, and therefore hereupon there is many a poor soul that desires to be out of the world; O Lord, I can do no good, it is best for me to be put into the place of silence, I hinder some goodly Tree that would grow in my place, and would bring forth more fruit; upon this many a poor soul hastens to the grave. This is matter of temptation, and it is grounded upon this, a mans own unworthiness and unusefulness, and unserviceableness to Christ in his generation.

Quest. But you will say, Wherefore doth the Lord suffer his people to be tempted thus about their unworthiness?

Answ. Why, the Lord he hath gracious ends. Sathan who helps on this temptation many times, he

e hath destructive ends; but God in suffering of , he hath gracious ends.

What are Gods ends?

First, God would teach us to learn this les- Gods ends in suffering his people to be tempted about their unworthiness.
on, *That the love of God goes not by the worthiness f the creature*; therefore God he suffers us many imes to be bowed down by looking upon our un- worthiness even to temptation, because we would ot learn this lesson, that the love of God goeth ot by the creatures worthiness, but that it is al- ogether free, and not for any thing in the crea- ure, it is only in the Breast of God; there is he ground of his love, no reason for it in the crea- ure: *Go and take a woman of Whoredome, one hat hath played the Adulteress, and yet beloved*, hat was to shew forth and hold forth his love to he children of Israel; What was there in such a voman that was lovely or desireable? The wo- nan of whoredoms; no more worthiness in the hildren of Israel: Neither is there in any soul, nd God would have us learn this; and if we will ot learn it, he will suffer us to be carried into the School of Temptation, to learn us this lesson, That God loves not for any worthiness in the reature.

Secondly, God would teach us to learn this *End 2.* esson, That *the worthiness of the creature is out of it self*; therefore he suffers the soul to be brought into this School of Temptation, and to be bowed down with the apprehensions of our unworthiness, that we may know that the worthi- ness of man is out of himself; a lesson hard to learn, for a man is apt to seek his worthiness in himself,

himself, and is loth to be beholden unto any, no, not unto God, and not to Christ for his worthiness: We have all learned this of *Adam*, it was the first sin, he would have his worthiness in himself, he would not have depended upon God for it, but he would stand by himself, and have no dependance upon his Creator, and so by seeking to stand on his own legs, he fell down below the condition of a creature. And truly, ever since the sons of *Adam* have imitated their Father in this, Man desires and seeks to have his worthiness at home in himself, and he is loth to go out for it; and therefore it is one of the hardest matters in the world, to bring men to submit to the righteousness of Christ. Corrupt Nature, and Carnal Reason (as it is corrupted) teacheth men to look to their own righteousness; Philosophers taught men, That men needed not to go out of themselves to make themselves happy; for a man had all blessings in himself, and he needed not to go out of himself: But Christ teacheth another lesson; if ever man will be happy he must go out of himself, and he must seek his worthiness elsewhere, he must have it in the Son of God. Now that we may learn this lesson, God suffers us to be brought into the School of Temptation.

End 3. Thirdly, God hath this gracious end, Thereby he doth *make his people more humble, and lowly in Spirit*, which is a gracious and Christ-like disposition; though the Devil he hath no such end when he presents our unworthiness, to make us humble, yet God will make that advantage of it; You may see how humble and how mee

meek this woman was when she was under this Temptation, in the next words, *Truth Lord,* (saith she) *yet the dogs eat of the crumbs*; all that thou hast said is true; thou hast said I am a dog, truth Lord, so I am. Thus she doth lye very low at the feet of Christ, he calls her dog, and she lies the lower, she lies at the feet of Christ. This is a gracious effect that God works by this Temptation.

Fourthly, By this God doth make his people *really to prize, and to live upon, and to exalt the Fathers free grace, and the Sons worthiness and righteousness.* I say, in this school of temptation, God teacheth his people to exalt really, and to prize really, and to live upon the free grace of God the Father, and the infinite worthiness and righteousness of *Jesus Christ.* O saith a poor soul, if I be so vile, so unworthy, O! what need is there of fleeing to the free grace of God? What need is there of looking after the infinite righteousness of Jesus Christ? O! This will make the soul desirous to live upon God, and to live upon Christ, to build upon free grace, and to build upon the worthiness and righteousness of Christ; and this will make the soul to exalt, and to lift up this glorious name of God, and of his Son. O! What had become of me, if it had not been for free grace? If free grace had not over-looked all my vileness, all my sinfulness, all my distance from God, all my coldness of affection, all my unusefulness, what had become of me if it had not been for the righteousness of Christ? If Christ had not brought in everlasting righteousness, to cover all *End 4.*

this

this unrighteousness, O I had been miserable and undone. You see wherefore God suffers these temptations.

Briefly, a word or two by way of *Application*.

Use 1. First, It may teach us to take heed that we do not help forward this temptation upon the spirit of those that are weak Christians: I say, Take heed that we do not help forward this temptation, there is no greater temptation then when the soul is kept and bowed down to look upon the vileness and unworthiness of the creature; many a poor soul cries out (as *David* did) concerning his sin, O, *my sin is ever before me*; so many a poor soul sayes, my unworthiness and vileness is ever before me, my deadness is ever before me, my distance from God, my sin of Nature, my sin of Heart, my relapses: Now take heed that we do not help forward the temptation, by despising and undervaluing those that are weak, by despising Christians for their weakness; O! it may be, as I said before, their eye is upon it, they look upon it themselves, and therefore we should not so look upon it as to discourage them, and not to cast off such as have any seed of God in them because they are weak, but to cherish that which is of God, though we may apprehend there is coldness, and deadness, and unusefulness; and it may be the Lord hath made them deeply sensible of it; but if there be but a little wheat, though covered with chaffe, do not cast it away; a little wheat is precious: though there be but a little gold, and a great deal of dross, yet if we can discern any of Christ's gold, we should help forward the work of Christ,

and

and not help forward the work of Sathan.

But secondly, Take heed that we do not give way to this temptation, let Christians (especially weak Christians) take heed that they do not give way to this temptation, poring upon their unworthiness, as to be discouraged and to be beaten off from Christ, and staved off from their duty. We may look upon our unworthiness, and we ought to look upon our unworthiness, and O that we could look upon our unworthiness more then we do, in God's way to look upon it, when God doth shew us our unworthiness in God's glass, then we may look upon it without danger; but now it is dangerous to look upon it when Sathan presents unworthiness, to behold it in the Divel's glass, it is dangerous, and proves a very sore temptation. *Use 2.*

Quest. But you will say, How shall we know when God presents unworthiness, and when Sathan presents unworthiness? How shall we know when it is duty to look upon unworthiness, and when it is sin to look upon unworthiness?

Answ. First of all, When God doth present unworthiness and vileness to us, he doth also present himself to us; he doth not present the unworthiness of the creature, and leave it there, but when God shews his people their unworthiness, he also shews himself; that you may look with one eye upon the Lord, as you look with the other eye upon your unworthiness; so did the Church in *Micah* 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* Vers. 19. *He will subdue our iniquities, and thou will cast all our sins* How to know when God presents unworthiness, and when Sathan presents it.

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into the depth of the Sea. She had looked upon her unworthineſs, and upon her vileneſs, and had seen her iniquity; but ſhe alſo looked unto God, *who is a God like unto thee?* And truly when we look upon our unworthineſs, we may ſay, and we ought to ſay, O Lord! Who are ſuch vile, ſinful, and unworthy creatures in the whole world as we are? But take heed that we ſtay not there, and rob God of his grace, but even then look up to the Lord, and ſay, *Who is like unto thee?* Who is like unto me for unworthineſs? But who is like unto thy Son Chriſt for worthineſs and righteouſneſs? No God like unto thee; No Saviour like unto Chriſt.

Secondly, When God preſents our unworthineſs and vileneſs, it is to make us run nearer to himſelf; and it hath that effect and that operation upon the heart, when God ſhews a man or woman their vileneſs, it makes them run nearer to God: But now when Sathan ſhews ſinfulneſs and vileneſs, it is to draw the ſoul away from God, and ſo forſake its own mercy; when God made a diſcovery to the *Prodigal* of his own unworthineſs, it made him haſten to his father; that diſcovery was from God, it made him haſten home; *I will ariſe* (ſaith he) *and go to my Father, and I will ſay, Father, I have ſinned againſt thee, and am not worthy to be called thy ſon:* When as the ſoul ſhall thus look upon its unworthineſs, and make the more haſte to God, make the more haſte to Chriſt, flee the faſter to the City of Refuge, that diſcovery is of God.

Thirdly, When God doth diſcover a ſouls unworthineſs,

worthineſs, he doth make the ſoul (notwithſtanding) *thankful*; he keeps the ſoul in a thankful poſture, notwithſtanding the diſcovery of its unworthineſs. So *David*, the Lord helped him to ſee his own unworthineſs, and the unworthineſs of his people, yet *David* in the midſt of that diſcovery was kept in a thankful frame, 1 *Chron.* 29. 14. *But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort?* Lord, we are poor unworthy creatures, I and my people, King and people; Ah but ſtill his heart was kept thankful, and he is the more thankful to God, that God ſhould employ ſuch in any ſervice that is done for him. But when as the ſight of our unworthineſs doth make us to repine againſt God, and put the ſpirit into a murmuring and diſcontented frame, that diſcovery is not from God, but from Sathan. When God leadeth a ſoul into the diſcovery of unworthineſs, yet he makes the ſoul thankful.

Fourthly, When God diſcovers unworthineſs, it ſhall be no hinderance to the ſoul in waiting upon God in his Ordinances; when Sathan diſcovers unworthineſs, he doth thereby endeavour to diſcourage and to beat off the ſoul from waiting upon the Lord in the way of his Ordinances; This woman of Canaan ſhe is not diſcouraged, ſhe goeth on crying and praying; and *Hezekiah* and his people they went on to wait upon the Lord, notwithſtanding they were made ſenſible of their unworthineſs, and their want of preparation, according to the preparation of the Sanctuary; but when a ſoul is diſcouraged, beaten off from pray-

er; it is not for me to go to God, it is not for me to pray, and to wait upon God in his Ordinances, one so unworthy; Surely this is from Sathan, this is not the discovery of God.

Fifthly and lastly, When as God discovers a man's unworthiness, it shall not take him off from any service that God calleth him to; when as Sathan doth discover unworthiness, it taketh a man off from that work which God layeth before him. *Moses* was taken off from the work of the Lord by the sight of his own unfitness and unworthiness, he goes on to make many excuses one after another, it was a great stumbling block in his way, and it did hinder him from following God in that service that God called him out unto in his generation: *Moses*, he looked upon his unworthiness, and he was under a temptation; therefore thus you see and may know when God discovers unworthiness, and when it is duty to look upon unworthiness; and on the contrary, when it is of Sathan, and when it is your duty to look away from your unworthiness; we may see it, and must see it in God's glass, but not in Sathans. And O that God would fasten this upon the spirit; let us take heed that we do not give way to this temptation. Weak Christians, you that are apt to be discouraged with the thoughts of your unworthiness, take heed of giving way to this temptation, for you will exceedingly hinder your own comfort by poring upon your unworthiness when Sathan presents it; and you will enslave your own spirits, it will hinder you from that freedome which Jesus Christ hath purchased, and which Jesus Christ tenders to you,

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it will hinder your souls from establishment, it will keep you alwayes in a weak condition, to be continually poring upon unworthiness, to look upon your selves continually, and not to look back again to God, to look upon your sinfulness, and not look upon free grace, to look upon your unworthiness, and not to look upon the worthiness and righteousness of Christ: This will keep your souls from establishment, and keep you alwayes in a weak condition.

But now, when God doth present unworthiness, we may look upon it; only let us remember what are God's ends, when as God doth present unworthiness; Gods ends are gracious, and O that we might have Gods ends in our eye when we look upon our unworthiness! It is to teach us to know that God loveth us not for our worthiness, to teach us to know that we must have worthiness out of our selves, to make us more low, more humble, meek in spirit, to make us to prize the Father's free grace, and the Son's worthiness, and his righteousness. These are God's ends, O that whenever we look upon our unworthiness, we might have God's ends before us!

Quest. But what shall I do when tempted about my unworthiness? Briefly thus. What to do when tempted about our unworthiness.

Answ. If it be the portion of any soul to be under these temptations, under these discouragements before-mentioned; if it be a temptation grounded upon the discovery of the sinfulness of our Nature, heart, and life; O flee to the fountain, know that God hath declared that there is a fountain opened, *Zach.* 13. 1. *In that day there*

shall be a fountain opened to the House of David, and to the Inhabitants of Jerusalem, for sin, and for uncleanness: Therefore when you are bowed down with the sense of your own unworthiness by reason of sin, look to the fountain, there is a fountain opened, and there is vertue in that fountain to cleanse and take away all your sin and unworthiness.

And if your temptation be grounded upon the discovery of your weakness and frailty, your distance from God, and this is helped on by your low and afflicted condition, besides the common frailty of man; O know! That though the distance be infinite, yet God hath overlooked it, free grace hath over-looked it, and free grace can overlook, and free grace will over-look that infinite distance that is between God and you: and know, that God doth not judge of any man by his outward low estate, by his outward afflicted condition; you are apt to draw sad conclusions from thence, that God loveth you not, and Sathan he tempts to conclude so, if God loved you, he would not deal so with you: Ah, but know, that God doth not judge so, neither can you judge of the love of God by affliction.

And if the temptation be grounded upon the deadness of your heart, and coldness of your spirit, look to Christ to warm you, look to the Son of God to enflame your affections; but know, that you are not able to judge of God's love by your love, you must not measure God's love by your love; not to conclude that God hath no love, because you have little love; you cannot measure God by your selves, you should rather accept of his

his love, entertain his love, and look to that love of God, to beget more love in your hearts, and to draw forth more love in your hearts; we have cause to be humbled exceedingly that our love to God is so little, but yet we must not measure the love of God by our love.

And if your temptation be grounded upon your unusefulness; O, you say, I am an unuseful creature, more fitter for the dunghil then for any thing else; know that God hath some use of you, there is never a Christian living but God hath some use of it, though it may be you see it not; thou lookest upon thy self as a poor unuseful creature, but God hath some use of you: if God had not some use of you, he would not continue you here, no, not a moment; God hath appointed several members in the body, and all are useful, not the least member but it is useful in the body; I say, surely the Lord sees that you are of use to him, although you are apt to say you are altogether unuseful. In a word, when tempted about unworthiness, do as this woman did in the Text.

First of all, she doth acknowledge all that Christ spake, *It is not meet to take the childrens bread and cast it to dogs*, saith Christ in *v.* 27. *Truth Lord*, saith she. Let us learn to do so, when bowed down with the thoughts of unworthiness and vileness; let us subscribe to it, that it is a truth, all that can be said, and all that can be presented by Sathan himself concerning our vileness, we may grant that it is truth, I am unworthy, vile, and wretched.

Secondly, Take heed that this do not hinder the acting of faith; acknowledge that it is so, and that

we are as vile as it is objected; but let not the sight of this hinder the acting of faith; this woman she acted faith gloriously notwithstanding; *Truth Lord, yet the dogs do eat the crumbs that fall from their master's table*; she makes this to be a ground of faith, even this very discouragement, this very temptation, the sight of her unworthiness, this doth not discourage her; It is *Truth Lord, but yet the dogs eat of the crumbs*; and so be you still in the acting of faith, and let not the sight of unworthiness be any hinderance.

Thirdly, It is our duty still to wait upon the Lord in the midst of the discovery of our unworthiness: *Wait upon the Lord, and keep his way*, and let no discovery of unworthiness beat us off from waiting upon the Lord, and keeping his way: this woman held on her way, held on to wait notwithstanding all her unworthiness; she believes, and waits, prays, and waits, and her expectations they are from the Lord. And so in the midst of the sense of our unworthiness, let us do as she did, acknowledge God notwithstanding, be acting faith in Christ, in the Lord's free grace, in those gracious promises which he holds forth, and which he hath given us in Christ, and be waiting upon God in the way of our duty, keeping his way; and the Lord he will certainly make that soul more then a conquerour of these temptations.

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Matth. 15. 26.

But he answered and said, It is not meet to take the childrens bread, and to cast it to Dogs.

SERMON XIX.

I Shall now consider this temptation in *particular*. In general it was her unworthiness that was presented, more particularly, that *she was one of those Nations that did not belong to the Covenant of God.* She was a *Canaanite*, she was one that was a stranger to the visible Covenant of the Commonwealth of Israel; she was none of the children of the visible Kingdom, she was a *dog*, one without, and therefore Christ tells her, that she had nothing to do with the *childrens bread*. This was the temptation.

We shall consider the Proposition as it is laid down by Christ, which is an excellent truth, and worth the consideration.

Doctr. That *childrens bread must not be given to dogs.*

That is the propoſition laid down by Chriſt. Or, *The holy things of God, they muſt not be profaned by giving them unto thoſe that have no right unto them.*

Firſt, In the opening of this Propoſition, I ſhall ſhew you, *Who they are that are here called children.*

Secondly, And then, *Who are called Dogs.*

Thirdly, *What is that childrens bread* that muſt not be given to dogs.

Who are the children that have right to the bread.

Firſt then, Let us enquire who they are that are called *children*, who are the *children* that have right to the bread?

I anſwer firſt, All they that are *true Believers* in Chriſt, they are called children; I ſay, ſuch as are really and truly believers, ſuch as are the ſeed of Chriſt, the travel of his ſoul, ſuch as are begotten again unto God by the immortal ſeed of the word, and born again of the Spirit, new creatures; theſe are children indeed, they are called the children of the *Promiſe*, the children of the *Covenant*, the children of *God by faith* in Chriſt Jeſus, *Gal.* 3. 26. *To as many as believed gave he this dignity to be called the children, the ſons of God:* To as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name, *John* 1. 12. primarily and chiefly they are called children of God, and theſe have right to the childrens bread.

But ſecondly, There are others that are called children, that is, *Such as are under viſible and outward*

outward dispensations of the Covenant; I say, such as do outwardly belong to the Covenant of God, such as are under the visible dispensations of the Covenant of God; though possibly many of them may not be under the efficacy, life, and power of that Covenant, yet if they be under the visible dispensations, the outward dispensations, God owns them, and they must be owned for children, *Rom.* 9. 6. *For they are not all Israel which are of Israel*; though they may be of Israel, the seed of *Abraham*, that the Apostle speaketh of there, and such as were under the outward dispensations of the Covenant, the Covenant of their father did belong to them, yet saith he, *all are not Israel that are of Israel*; they are not Israel indeed, *children of the Promise, as Isaac was*; they are not all the elect of God, though they may be, and must be owned for children, because under the outward dispensation of the Covenant: And in *Mat.* 8. 12. *But the children of the Kingdom shall be cast out into utter darkness*; called children of the Kingdom, because under an outward administration of the Covenant of grace, and yet possibly they may fall off and apostatize; and such children of the Kingdom may be cast out.

How persons may be said to be under an outward Administration of the Covenant.

Now persons are under an outward administration of the Covenant two wayes, or by two rights, as I conceive.

First of all, by a visible profession of Christ, by a profession of faith in Christ, that may give men right to a visible being in the Covenant of God, and so upon that visible profession that is held forth, they may have right to the Ordinances of God,

God, and yet not belong to the invisible Covenant of God. For Brethren, if a visible profession cannot give right to an Ordinance, there is no man can have any ground for the administration of an Ordinance to others, if not upon a visible profession, for there is no man can be certainly assured who are the true Israel of God, and who belongs to the Election of God; no man can have certain assurance of another man's condition, but as he judgeth in charity upon his profession; so that an outward profession gives right to a visible being in Covenant, and so to a partaking of the Ordinances of Christ.

Secondly, There is another way of right (as I conceive) held forth in the Scripture, by which some persons have right to this visible Covenant of God, and so to some Ordinances of Christ, (such as they are capable of,) and that is, *God's gracious owning of them*; I say, God's gracious Declaration in the Word, that he will own such and such, and will account them for his people, set apart for himself; and so I conceive that the Lord owns and esteems of Believers, and the children of believing parents: And as some by profession have right unto the visible Covenant, so others upon Gods declaration of owning in a visible way the seed of Believers; for so the Lord declared when he made that everlasting Covenant with *Abraham*, that he would take in him and his seed, and they should be visibly under the dispensation of the Covenant, which promise seems again to be renewed even in the new Testament, *Acts* 2, 39. *For the Promise is unto you, and*

and to your children; and saith the Apostle 1 Cor. 7. 14. *Else were your children unclean, but now are they holy.* God's visible owning of them, gives them a right to the visible Covenant, and so to some Ordinances, such as they are capable of.

But you will say, it seemeth strange that any should be the subjects of an Ordinance who are not capable of understanding what is done: Alas, children have not the use of reason, and are not capable of understanding what is done, and therefore sure ineffectual, and of no use, it is but setting the seal to a blank.

I answer, That God alwaies hath instituted some Ordinances both in the Old and New Testament, the subjects whereof have been meerly passive. God to declare his grace, will prevent poor creatures before they are able to know him, hath instituted some Ordinances, the subjects whereof have been meerly passive.

What did the children of old understand of *Circumcision*? They were meerly passive, and yet that Ordinance I hope was not in vain, and seemeth to be more suitable to God's grace now under the Gospel, to have an Ordinance the subjects whereof should be meerly passive, it declareth the grace of God, that he speaketh so to them before they have any knowledge.

And whereas it is said, *It is the setting of a Seal to a Blank.*

I answer, If God hath put in the names of the children of Believers into the same Covenant with their parents, if their names shall be found written in the Covenant,, why then to set to the Seal,

Seal, will be no ſetting a Seal to a Blank; but their names were written and put into the Covenant when made with *Abraham, I will be thy God, and the God of thy ſeed*; and we no where read that their names were blotted out; nay, we rather finde them renewed, *Acts* 2. 39. *For the promiſe is to you, and to your ſeed*: and therefore let none ſay, that it is ſetting a Seal to a Blank, if God hath written the names of children in the Covenant. Indeed I know it is very dangerous to miſapply an Ordinance of Chriſt to wrong ſubjects, it is a giving holy things to dogs; but take heed that we do not call dogs where the Lord doth not call ſo; and take heed that we do not blot out thoſe names that the Lord hath put into the Covenant.

But it may be you will ſay further by way of Objection.

If children belong to the Covenant of God, and the Covenant that the children of believing Parents is under is a Covenant of grace; of neceſſity they muſt be ſaved: Shall they be under a Covenant of grace, and not be ſaved?

I anſwer, Some may be under a Covenant of grace, and not ſaved; I ſay viſibly, in reſpect of the outward diſpenſation, they may be under the Covenant of grace, and yet never attain to life and ſalvation; for when as we do Baptize thoſe who do make a profeſſion of their faith, ſurely we look upon them as Believers, and ſuch as are in Covenant with God, and therefore we Baptize them, becauſe believers, and ſo in Covenant with God.

But now, is it not poſſible, nay is it not ordina-

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ry for many who make such a profession of Christ, and are baptized upon that profession, to fall off, and to come short of life and salvation? And yet I hope you will say the Ordinance was not disorderly administred, though they that did make a profession do fall off; so though all children of believing parents do not attain to eternal life, yet the Ordinance is no more unduly administred to them then to others, for both Professors and children may be under the outward administration of the Covenant, which being may give right to an outward Ordinance, and yet not be saved.

Object. But you will say, How shall we judge of any but by their profession that they make of Christ; we cannot own any but such as make a profession, and children cannot make a Profession.

I answer, We must judge as God judgeth, and own as God owns; take heed that we do not disown what God owns; and if God will own the children of believing parents visibly, and put them under an outward administration of the Covenant, surely there is no danger of owning where God owns; God's owning is a surer ground for us to go upon, then any man's profession: Now God seems to own the seed of believers by his gracious promise: Nay, let it be considered, those Propheſies that speak of the latter dayes, and of the Kingdom of Christ, and the glory that shall be in those dayes, they speak of this, that God will then more abundantly and visibly own the seed of his people; God will own them, and God will bless them, *Isa.* 65.23. *They shall not labour*

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in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their off-spring with them. When the Jews shall come in, they shall be called *the blessed of the Lord, and their off-spring with them*; their seed shall be blessed according to *Abrahams* Covenant, when they shall come in again.

I know there are many gracious hearts that cannot believe this truth, and will not, till Christ comes to reveal it; but if the Lord hath handed in any beam of light, shut it not out; This have I spoken, because it is in my way to shew you who are children.

Who are Dogs.

But in the second place, *Who are Dogs?* You see who are to be accounted *children: who are Dogs?* That must be opened too, and let it not be offensive, because it is in the Text.

First, *Dogs* in Scripture are taken sometimes for all the Nations of the *Gentiles*, all the people of the world (except the seed of *Abraham*) were called Dogs, they were without the Covenant, *strangers to the Commonwealth of Israel*; all, we and our fathers, all the Nations of the Gentiles; time was that the Jewes only were the children, and we and all Nations were called *Dogs*.

But secondly, All *wicked men* in Scripture phrase they are called *Dogs*; The Scripture doth brand some sort of wicked men, and some degrees of wicked persons by this name; In especial manner the Lord looks upon some wicked men as dogs.

Who are they?

Wicked men dogs.

First, Such as give up themselves to gross and notorious wickedness, such as are openly scanda-

lous;

lous, vile, and prophane, *Rev.* 22. 15. *For without are dogs, sorcerers, and whoremongers, and murderers, and Idolaters, and whosoever loveth and maketh a lye.* Without are *dogs*, and he sheweth who those dogs are that are *without*, that shall be shut out of the City, when the new Jerusalem shall come down from heaven; these are they that shall not have a name in that City: *vile sinners*, they are called *dogs*.

But secondly, such as do oppose the Gospel of Christ, such as do reject the Gospel, and oppose the Truths of the Gospel; such as come to hear for that end, that they may snarl against the word; the Spirit of the Lord calls them *dogs*; *Phil.* 3. 2. *Beware of dogs, beware of evil workers, beware of the concision:* the Apostle bids the Christians beware of them, beware of *dogs*, they that bite and snarl, and set themselves to oppose the Truths of the Gospel, the Spirit of the Lord calls them *dogs*.

Thirdly, They who do reject those wholsome reproofs, and counsels, and exhortations that the Lord sends them by any of his servants; such as scorn reproof, and hate reproof, that are ready to fly in the face of him that shall reprove them when they do wickedly; What have you to do with me, meddle with your own matters, and I will not be reproved by such a one as you are; the word of the Lord calls such persons *dogs*, they are vile creatures, *Matth.* 7. 6. *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you.* See here what Christ speaks; Exhortations and reproofs they are not to

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be cast before some men, such as have often rejected reproofs, and will not hear, the Lord looketh upon them as *dogs*, and they shall die in their wickedness.

Fourthly, The Scripture calls those *dogs*, that sometime have made a profession of Christ, and have turned away from their profession, such as have seemed sometimes to be very forward, and very zealous, hot it may be in their youth, afterward they fall off, and have lost their fruit, and have lost their profession, and it may be not so much as Leaves upon them, but are turned again to their old wayes, 2 *Pet.* 2. 22. *But it is hapned unto them according to the true Proverb, the dog is turned to his own vomit again, and the Sow that was washed, to her wallowing in the myre*; they have turn'd to their old course again, they seemed sometimes to cast out sin; Ah! But they have returned to it again: Such persons are vile, and the holy Ghost calls them *dogs*.

Fiftly, Persecuters of Christ, of his Truth and people, they are called *dogs*; such as do not only bark against Christ, but even *bite* and *rend his people*: Why, the Lord looks upon them as vile creatures, they are dogs in God's account, what-ever they are in the worlds; and so Christ calls them by *David* his type, *Psal.* 22. 16. *For dogs have compassed me, the assembly of the wicked have enclosed me, they pierced my hands and my feet.* Those bloody persecuters of Christ, that would not be satisfied but with the blood of the Lamb of God nothing but the shedding of his blood would serve their turn; even as the Blood-Hound that hunts

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the Hind upon the mountain; the Lord calls them *dogs*, barking dogs, biting dogs have compassed me round about.

But thirdly, What is the childrens bread that must not be given to dogs?

First, The *gracious Promises of the Gospel*; those sweet comforts that God hath laid up in the Promises, they are not the portion of wicked men; *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned*; *Isa.* 40. 1, 2. God doth not send comfort to wicked men while they remain such; for all the promises of the Gospel, they are Christ's right, and Christ's inheritance, they are Christ's portion; the Apostle saith, *They are all yea and amen in him*; now therefore they cannot be applyed to any but to those that have Interest in Christ; if promises be yea and amen in Christ, they cannot go without Christ; he must be thy husband, or else thou hast no right in them.

Quest. But you will say then, How shall men come to believe in the promises, if they must not be applyed to wicked men? How shall they come to have faith in the promise?

I Answer, When the Spirit of the Lord doth perswade the heart of any sinner to accept of Jesus Christ, to rest upon Jesus Christ by a particular application: as he is freely tendered in the everlasting Gospel: when this is done, I conceive that soul hath an Interest in Christ, and then right to all the promises, for every mercy promised is to those that are in Christ, and childrens bread is not to be cast to dogs.

Secondly, *A place in the House of God is childrens bread*; a name in God's house, fellowship with the Saints, this is childrens bread that belongs only to those that are Christ's, at least visibly so, *Isa.* 56. 4, 5. see what God promiseth to the Eunuchs, *For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place, and a name, better then of sons and of daughters; I will give them an everlasting name that shall not be cut off.* This is made to him that feareth the Lord, and desires to worship the Lord aright, and desires to sanctifie the Sabbath of the Lord, he hath right to this part of childrens bread, he hath right to the fellowship of Saints, and Church of Christ, and God in due time will bring him in, though he may be out. *I will give him a name in my house*, and his name shall be written there; the time is a coming that there shall be never a Saint, but the Lord will bring him in, *Behold how good and how pleasant it is for Brethren to dwell together in unity*, Psal. 133. 1. there is a large report of Brethrens dwelling together in Unity; now they must be Brethren, or else they cannot dwell together in unity; *It is good and pleasant for brethren to dwell together*: Sons and daughters of the everlasting Father, and that not only by Creation, but by Regeneration. If Sons and Daughters of the everlasting Father. O! Then, How good to dwell in the House of God? This is childrens bread.

Thirdly, *Sealing Ordinances*, *The Seals of the*

the Covenant, they are childrens bread, Baptiſme, and *the Supper of the Lord* are childrens bread, and they are not to be diſpenſed to any that are viſibly unclean, and unholy; To inſtance only in the *Supper of the Lord,* to ſhew you a little that that is childrens bread, and muſt not be given to any but children: For firſt, It is a Seal of the Covenant; if the other Ordinance be a Seal, then that is a Seal of the Covenant of Grace; and therefore they muſt be in the Covenant of grace, they muſt not be ſtrangers to the Covenant, that come to this Ordinance, that have right to this Ordinance: They that are viſibly ſtrangers, and enemies unto God, ſtrangers to this Covenant, they cannot have a right to that Ordinance of Jeſus Chriſt.

Again, That Ordinance is a Love-Feaſt, and the Lord he makes it, to declare that he is reconciled to all thoſe his friends whom he invites: There was a falling out between God and man, but when it is taken up by Chriſt, God the Father declares that he is a friend, and therefore he invites believers to ſup with him, which declares and makes it out to them that he is reconciled, he makes a feaſt for this end, and therefore called *the Lords Supper*; they ſhall come and ſit at Table with him, that he may declare that he is really reconciled, and bears no old grudge, but hath forgotten all. Now therefore, they that are enemies, that will not be reconciled, but profeſs enmity againſt the Lord, they cannot have right to this Ordinance.

Again, It is a ſeal of our Communion with

Christ and with the Saints. *The Bread which we break, is it not the Communion of the Body of Christ?* And so the Wine, it is the Communion of the blood of Christ, the signe of it, the seal of it, a seal of our Communion with Christ; and it is a seal of our communion with the Saints; all that do partake of it, they profess they are one bread, therefore it is an Ordinance that cannot and may not be dispensed to wicked men.

Besides, The Supper of the Lord is an Ordinance that is appointed for the increase of grace, it is appointed for a Christians growth, therefore of necessity there must be life before there can be growth, there must be a principle of grace, before there can be increase of grace; It is true, it is for the weak as well as the strong; and if there be any part of spiritual life in the soul, that soul may receive it in Christ's way; but of necessity there must be life, or else no right to the Ordinance; for it is appointed for growth in grace, to make a weak faith strong, and so for the increase of every grace.

I might add, wicked men cannot perform the actions of the living that God calls for in that Ordinance, they cannot eat and drink spiritually, they may eat the bread, and drink the wine, but they cannot eat the flesh of Christ, and drink the blood of Christ; if a wicked man, he cannot eat spiritually, and so he prophaneth the Ordinance, the Body of Christ and the Blood of Christ he becomes guilty of it, and the Apostle saith, *He eateth his own damnation, if he cannot discern the Lord's body*, (1 Cor. 11. 29.) and eat

spiri-

spirituall by faith; sad is the conclusion, *he eats and drinks damnation to himself.* That's the third piece of childrens bread, Sealing Ordinances.

I should have added a fourth, but shall pass it by because of the time, it should have been this; *Holy counsels and reproofs*, they are childrens bread, and I should have shewn you in what cases we ought not to cast them before dogs; When we have no call to speak, or when we have spoken often, again and again, and they turn again, and tread it under foot, when it appears that they sin obstinately, do not sin for want of light, but sin against light; when you have born a sufficient testimony unto the Truth, or unto the wayes of God, in such cases and the like; that part of childrens bread must not be cast to dogs.

To shut up all with a word or two of *Application.*

Use 1. First of all, It lets us see Brethren, that way of the Churches of Christ is justifiable by Christ; that way of making distinction and separation betwixt person and person, betwixt the precious and the vile, it is justifiable by the word of the Lord, it is one of the hard things for the world to digest, this separation, this putting a difference between man and man; but I pray know, that if any Church do act according to the rule, to the word of Christ which they may not transgress, no not for a house full of gold and silver, they must not give that which is holy to dogs, *cast not pearls before swine*, (saith Christ) *Matth. 7. 6.* And *it is to take the childrens bread, and cast it to dogs.* The Church do but walk according to rule, let not men condemn it.

I know what is objected; Ah! They are a cenſorious people, they would be Judges, they would judge all the world but themſelves; they only are children, and all the world are dogs.

No, we ſay not ſo, God forbid, We ſay there are ſeven thouſand ſouls, beſides thoſe we know, that have not bowed their knee to *Baal*; Yea ſurely, there are many thouſands (I am perſwaded) of the people of God, that are children, who are not for the preſent in any viſible Houſe of God: But this I ſay, that ſo long as they are ſo, they are not in the right place, they are where the dogs ſhould be, till they be in ſome viſible Houſe of Chriſt, they are not in the childrens place, they ſet themſelves among the dogs; the Lord would have them among children, and there is a time a coming, when all that are children ſhall come in, and without ſhall be none but dogs.

And let me ſay to ſuch as are the children of the Lord, and not in ſome viſible Houſe of God; they cannot have their portion, they cannot enjoy childrens bread, while out of Chriſt's houſe, they deprive themſelves of that bread which is their right, Chriſt will not have bread given, but in his Houſe; ſome Ordinances of Chriſt cannot be diſpenced but in a Communion of Saints, and if children will not come into a communion of Saints, they muſt not, they cannot enjoy thoſe Ordinances; and let it be no offence, if the Church (according to their duty) do labour to keep the Ordinances of God from pollution.

Queſt

Queſt. But you will ſay, What can it hurt me? Or, What can it hurt another, though there be many wicked men in a Communion of Saints, that come and partake of the Lord's Supper? What is that to me if I be prepared to wait upon the Lord? What detriment ſhall I receive?

Anſw. It is to thee; *A little leaven leaveneth the whole lump:* If a wicked perſon be in the Church, it is to thee, and to the whole company, and if thou doſt not that which is thy duty, thou art defiled by that wicked man. It is true, if thou haſt done thy duty, brought it to the Church, then thou art not defiled; but if thou haſt not done thy duty, thou art defiled, and it is to thee.

I know what is urged, Did not *Judas* receive the Supper? And were there not many wicked men in the Church of *Corinth?* And doth not Chriſt ſay, the *Tares and the Wheat muſt grow together?* But theſe may eaſily be anſwered.

As for *Judas*, it is hardly made out that he received the Supper of the Lord; but if he did, he was a cloſe hypocrite not known to the Church. Hypocrites there may be, but that is no plea for the admitting of thoſe that are openly ſcandalous.

As for thoſe wicked perſons in the Church of *Corinth*, it was defective, but of right it ſhould not have been ſo; Poſſibly the beſt Church may be corrupt, and may tollerate wicked perſons; but by rule it ought not to be ſo: *When ye are met together, and there be a wicked perſon amongſt*

you, deliver such a one unto Sathan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Know ye not that a little leaven leaveneth the whole lump? 1 Cor. 5. 4, 5, 6. But to pass by that.

Use 2. Secondly, In a word, What matter of comfort is here to you that are the Lord's people? The Lord looks upon you as children; all you that fear the Lord, and believe in the name of his Son, you are the Lord's children, cared for and provided for by the Lord. Provision is made by God himself, he will take care that you shall have bread; Christ takes care for his children: O! This is childrens bread, and I must not give the childrens bread unto dogs. O! That this might refresh your souls, that Christ looketh upon you as children, and that he takes care to provide bread for you; *He will not suffer the soul of the righteous to famish*, Prov. 10. 3. Children, you shall have bread; you shall have *Ordinances*, *Promises*, they belong to you, they are your bread, the Lord will in due time give out that which your souls wait for; for the children shall have their bread. O that the Lord would raise up our hearts to expect this when we come before him in the Lords Supper: Let children look for their bread, wait for bread from heaven to be given out, there is never an hired servant in Christ's House but shall have bread enough; so the Prodigal did acknowledge: and if the hired servants shall have bread, the children shall not famish. O! Wait upon the Lord, who will give his children bread, and give it in due season.

Again

Again thirdly, What cause have you to admire at the goodness of the Lord thus to you that are his children? Children so provided for; O! The free grace of God to us poor outcasts of the Gentiles: Time was when we were dogs; and that the Lord should make them to be children that were dogs, set them at his Table that were cast out, and give them childrens bread, that had not right, no not to the crumbs! O the free grace of God, let us admire it, and let us debase our selves, and lie low before the Lord, and say, O! What am I poor dead dog, that I should sit at Table with the King, and that the King should own me? No cause of being lifted up, but cause of lying low; for who are we poor dead dogs, that the Lord should make us children, and bestow the portion of children upon us, giving unto us childrens bread! *Use 3.*

And to shut up all;

Let us look upon the *Ordinances* of the Lord as our *Bread*; look upon the *Word*, and look upon the *Promises*, you that are children, take hold of them, improve them, they are childrens bread, they are provided on purpose for you; And so that other Ordinance of the *Supper*, look upon it as bread, and make use of it as bread. O that we might fetch out the sweetness of it; for there is no piece of childrens bread but hath a great deal of sweetness in it; sweetness in the Word, and sweetness in the Supper; and O that we might chew it, and fetch out the sweetness: What sweetness might we finde in the Supper of the Lord, if we did set faith on work? O! what *Use 4.*

what abundance of the love of God is held forth, and of the great myſterie of godlineſs, God manifeſted in the fleſh? How much held forth of the ſufferings of Chriſt, and the benefits of the ſuffering of Chriſt? O that we might chew the Ordinance, and (as bread) make uſe of it for our refreſhment and ſtrength!

Matth.

Matth. 15. 27.

And she said, Truth, Lord; yet the Dogs eat of the Crumbs which fall from their Masters Table.

SERMON XX.

IN these words that I have read, we have the carriage and the behaviour of this woman under those *Tryals* or *Temptations* which she met withal; her carriage is very gracious, it is such as doth discover

First, A depth of *Humility*.

Secondly, A height of *Faith*.

She discovers first of all, A depth of *Humility*. Jesus Christ he had called her dog; he had preferr'd others before her; he had told her, it was not meet to take the childrens bread and give it to such as she was: Now she doth acknowledge all this, nay she doth not only acknowledge it, but she submitted unto it, nay she confirms it: *Truth Lord*; Christ had said, *It was not meet to take*

take the childrens bread and cast it to dogs : Truth Lord ; What-ever thou hast spoken, Lord, is true : Thou hast said that I am a dog, *Truth Lord*; Thou hast said the Jews are children, *Truth Lord*; Thou hast said it is not meet to bestow childrens bread upon dogs, *Truth Lord* ; *yet the dogs eat of the crumbs.*

And as we have a discovery of her Humility, so of her *Faith* ; her condition was low, but her faith was high, strong, and glorious.

First of all, By Faith she doth answer the temptation, she findes out the strength of the temptation, the scope of it where it lay, and the Spirit of the Lord doth unfold and resolve the difficulty. Christ had said the Jews were the children, and 'twas not meet to give the childrens bread to dogs; there is the temptation : She answers, *Truth Lord, yet the dogs eat of the crumbs.* It discovers thus much, Although the Jews are the children, and they must be served first, it is fit that they should have the first offer of mercy, it is fit that they should have whole loaves set upon the Table, and full dishes, yet the Jews are not so the children, that all others are excluded, the Gentiles are not altogether excluded from mercy, the Gentiles may have the crums, especially when the children grow wanton, and cast away their bread, the Gentiles (though dogs) may have that which fall from their Table. Thus by faith she doth finde out the force of the temptation, and is enabled to make an answer to it.

Secondly, The strength of her faith doth appear in this, that she doth not only answer the tempta-

temptation, but she gains advantage by it, her faith is strengthened, and riseth higher, and waxeth stronger; and that which was matter of discouragement in it self, it is matter of encouragement and strength unto her; Christ had said she was a dog, this is an encouragement to her, Lord, thou hast said that I am a dog, and if I be a dog, I am thy dog, thou art my master, and therefore surely the crumbs that fall from my masters table do belong to me; in all Nations, among all people the dogs eat the crumbs that fall from their masters table; Lord, thou hast said that I am a dog, but I will lie at thy feet, and wait upon thee for crums of mercy that fall from thee. Thus her faith is strengthened by that temptation, which in it self did tend to drive her from Christ; that temptation that would have driven her from Christ, makes her run to Christ; she is called dog, and she waits under the Master's table for crumbs of mercy. Thus you see the carriage of this woman under the temptation, she carries it very humbly, and with a great deal of faith and holy confidence in the midst of these discouragements.

There are divers useful truths in these words, I shall now close with one.

Truth Lord, (saith she.)

From whence Observe,

That the soul that is graciously and truly humbled before the Lord, will justifie the Lord in all that he speaks and doth against it.

What-

What-ever the Lord shall say, whether it be in a way of discovery of sin, vileness, and corruption: Or secondly, whether it be a word of threatning: In both these, that heart that is truly humbled, it will justifie the Lord. When God speaks himself, and gives rebukes from himself, or when God makes use of men to be instruments in his hand, still a gracious heart that is truly humbled, in all it meeteth withal it will justifie the Lord, and say, *Truth Lord*; the Lord is true, and the Lord is righteous in what he speaks and doth.

First, When God comes and speaks in a way of discovery of sin, when the Lord by his Spirit in his Word doth come and rip open a mans heart as it were, discovers its vileness to him, shews him what a wretched, sinful, polluted creature he is; or when the Lord shall come and charge any particular sin upon a man that he hath committed, set his actual sin in order before him; when *God shall binde with the cords of affliction*, as *Job* speaks, and then *discover a mans transgression*; if the soul be truly humbled, it will say, *truth Lord*; I am indeed as vile and as wretched, and as sinful, nay worse then I can be charged with. When God came to make a discovery to *Job* of his own heart, in the 38, 39, and 40 chapters, God took much pains to discover *Job* to himself, *Job* had stood too much upon his integrity, upon his righteousness, he had not all along justified the Lord in his proceedings; but when God came to make a discovery to him, and shew him what a poor, vile, frail worm he was, and ript open his heart, and shewed him his corruption, *Job* then falls down, and cries,

truth

truth Lord, Job 40. 3, 4. *Then Job answered the Lord, and said, Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.* vers. 5. *Once have I spoken, but I will not answer: yea twice, but I will proceed no further.* Behold I am vile, as vile as thou hast discovered to me, Lord, I see it, and therefore I will stand no more upon my own justification, but I will justifie thee; and truly so it is with every soul that is truly humbled, when God comes and makes a discovery of its corrupt nature and life, and chargeth sin upon him, it is so and so aggravated, thou hast sinned against light, against knowledge, against mercy and goodness; *truth Lord*, all is true, saith the gracious heart; yea, not only when God speaks in the way of discovery of sin, the soul that is humble will cry *truth Lord*, and justifie the Lord.

But secondly, Even then when the Lord speaks very sharply in a way of *threatning*, the soul that is truly humble, it will justifie the Lord; *Psal.* 51. 4. *Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.* Here *David* he will justifie the Lord in all that he spake against him; as much as if *David* should say, I have made this publique confession, and have penned this Psalm, that I might clear thee before all the world, that I might justifie God, what ever God should do against *David*, or speak against *David*, I will say, Lord, thou art righteous: He would justifie God in all that God had spoken against him; and yet God spake terrible

things

things against *David* by *Nathan* the Prophet, 2 *Sam.* 12. 10, 11, 12.

Verse 10. *Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.* Verse 11. *Thus saith the Lord, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy Neighbour, and he shall lie with thy wives in the sight of this Sun.* Verse 12. *For thou didst it secretly, but I will do this thing before all Israel, and before the Sun.*

See here what terrible things God threatens; he threatens that the sword should never depart from his house; That he would raise up evil against him out of his own house, a terrible threatning: Nay, God threatens that he would give his wives to his Neighbours, that should defile them before his face; a terrible threatning: Nay, God tells him that this should be done before all Israel, and in the face of the Sun: And yet Lord, I will clear thee when thou judgest, and justifie thee when thou speakest.

Take another instance in old *Eli*, and you shall see how he justified the Lord when the Lord spake against him; 1 *Sam.* 3. 18. at verse 11. *Behold I will do a thing in Israel, at which both the ears of every one that heareth it, shall tingle*; and at verse 14. *I have sworn unto the house of Eli, that the iniquity of Elies house shall not be purged with Sacrifice nor Offering for ever*: Now all this was told *Eli* at verse 18. *And Samuel told him every whit, and hid nothing from him*: And he said,

It

It is the Lord, let him do what seemeth him good. And so *Hezekiah*, take that instance, and see how he justified the Lord, when the Lord spake terribly against him, 2 *Kings* 20. 19. at vers. 17, 18. God threatens *Hezekiah* because he boasted of his treasure, and shews it to the Ambassadors of the King of *Babylon*, verse 17. *Behold the dayes come, that all that is in thine house, and that which thy fathers have laid up in store to this day, shall be carried unto Babylon, nothing shall be left, saith the Lord.* Verse 18. *And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be Eunuchs in the Palace of the King of Babylon.* A hard lesson, and yet he justifies the Lord; Verse 19. *Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken.* So that you see that a gracious heart that is truly humbled before the Lord, it will justifie the Lord in all that he speaks against it; when he discovers sin, or threatens punishment, still he will justifie the Lord; and not only justifie the Lord in what he hath spoken, but he will justifie the Lord in what he shall speak; if God should speak seven times worse, still a gracious heart that is truly humble, resolves to justifie the Lord, 2 *Sam.* 15. 26. saith *David*, *But if he thus say, I have no delight in thee; Behold, here am I, let him do to me as seemeth good unto him:* He did not only justifie the Lord in what he had spoken, but in what the Lord should say; if the Lord should say, I will use *David* no more, nor bring *David* back no more to his Throne, *David* in that justifieth God, and submits to the Lord.

But secondly, A gracious heart that is truly humbled, desires to justifie God in his *Actings*; when God shall *act against him*, as well as speak against him, it will justifie the Lord; if the Lord shall prefer others before him, in this he will justifie the Lord. Instance in this woman of Canaan, the Jewes (the children) they must have whole loaves, and full dishes, and they must be preferr'd before her, yet she justifies the Lord, and says, *Truth Lord.* But I shall make it out to you in divers particulars, that you may see how a gracious heart that is truly humbled, will justifie the Lord in his actings.

First of all, If the Lord shall manifest more love, more grace, more favour unto others, then to it self, though there be nothing in all the world that it longeth more after then after the enjoyment of the presence of God, yet if the Lord shall be pleased to discover more of himself, and give out more clear, full intimations of his love and grace to others then to it self, it desires to justifie the Lord. Christ (as I said) he will deal with the Jews as with children, give them whole loaves, and full dishes, this woman she justifies the Lord; and if the Lord will give more tokens of acceptance to others then to it self, still it desires to justifie the Lord: The heart that is unsound cannot do this, nothing is more hard to bear, that the Lord should shew more favour to others then to them; so it was with *Cain*, the Lord shewed more favour to *Abel* his brother, then to him, God gave him a token of his acceptance, *Cain* could not bear it; and so the *Prodigal's*

digal's eldest brother; the father shews a great deal of love to the returning *Prodigal*, and the eldest brother could not bear it; *I have served thee all my dayes, and thou hast not dealt so with me; thou hast not killed the fatted calf for me.* But the soul that is truly humble, it will justifie the Lord in this, if the Lord gives out clearer manifestations of his love to others then to him, it will say the Lord is righteous, and doth me no wrong; the Lord is a free Agent; free grace, it is his commodity, and he may bestow it where he pleaseth; and I have received more from the Lord then I have improved, I have had more then I have been thankful for, more then I have used for the Lord's honour; I have sinned so and so after mercy, and it is a wonder that I have not sinned away all my comforts. Thus a soul that is truly humbled, will justifie the Lord.

Secondly, If the Lord gives out a greater measure of spiritual gifts to others, the soul that is truly humbled it will justifie the Lord in this dispensation, it desires to say, as *John Baptist*, John 3.30. *He must increase, but I must decrease*; herein is my joy fulfilled; it desires to rejoyce in this, that the Lord may have any honour by others, though it look upon himself, and see it is a barren wilderness; others, green trees, see others flourishing like the Palm tree, and bring forth much fruit; although a gracious heart sees cause to be humbled, and judge it self for not following on to know the Lord, for its not following on to wait upon the Lord for such enjoyments, yet it also desires to justifie the Lord; not to complain if

the Lord shall give out more to others then to him; it knows in this also the Lord is a free Agent, and he may dispose of his gifts, where, and to whom he please.

Thirdly, If the Lord should give out a greater share of temporal mercies to others then to him, a greater estate, more riches, more honour, more friends and relations, still a soul that is truly humbled, it will justifie the Lord in this dispensation: it will say, I have received more then I am worthy of, I am less then the least of all thy mercies; I have more then I have used for Gods honour, this is the portion that the Lord sees good for me; the Lord sees what a naughty heart I have, I am ensnared with that little that I have, it is a snare to me; therefore surely the Lord in mercy hath denied much to me, lest my heart should be ensnared, and therefore in this dispensation it will also justifie the Lord.

Fourthly, If the Lord should lay greater afflictions upon him then upon others; in this dispensation, the soul that is truly humbled will justifie the Lord. So it was with *Job*; *Job* he was greatly afflicted, not any man living met with so much as *Job* did, yet in *Job* 1. 20, 21. He falls down and justifies the Lord; *Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped; and said, Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord:* See here what arguments he findes to clear the Lord in this dispensation; though his affliction was very

great,

great, he falls down and bleſſeth the Lord, and at *v.* 22. it is ſaid, *In all this Job ſinned not, nor charged God fooliſhly.* And ſo *Aaron* the High Prieſt, when the Lord ſmote his two ſons that they died, it is ſaid, *Aaron held his peace*, Lev. 10. 1, 2, 3. *And Nadab and Abihu the ſons of Aaron, took eit of them his Cenſor, and put fire therein, and put Incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not.*

Verſe 2. *And there went out fire from the Lord, and devoured them, that they died before the Lord.*

Verſe 3. *Then Moſes ſaid unto Aaron, This is that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified; And Aaron held his peace.*

He ſpake not one word againſt the Lord, but was ſilent, and juſtified the Lord. And ſo *David* in *Pſal.* 39. when there was ſome ſore hand of God upon him, ſo that he cryed out, I am conſumed by thy rebukes, ſome affliction that did even eat him up and conſume him, yet he juſtified the Lord, *verſe 9. I was dumb, I opened not my mouth, becauſe thou didſt it.* And ſo in *Micah* 7. 9. *I will bear the indignation of the Lord, becauſe I have ſinned againſt him.* A ſoul truly humbled will juſtifie the Lord, even then when he layes greater ſtrokes of affliction upon him then upon others.

Fiftly, The ſoul that is truly humbled, it will juſtifie the Lord when the Lord ſeems to ſhut out his prayer; it calls, and cries, and waits, and yet the Lord gives out no anſwer. O! how hard a matter is it for an unhumbled heart to bear this? *Wherefore have we faſted, ſay they, and thou ſeeſt*

not? Wherefore have we afflicted our soul, and thou takest no knowledge? Isa. 58. 3. An hypocrite cannot bear this; if God give not a present answer, it will wait no longer: But now a gracious heart, that is truly humbled, it will wait upon the Lord, though the Lord gives not out a present answer; yea, it will study answers to clear the Lord; the Lord is righteous, and it is for gracious ends that the Lord defers to hear; or, the mercy is not ripe, or I am not fit for the mercy, it is mercy that I may wait upon God, mercy that I have such a God to wait upon; the Lord might have cut off my life, and my hopes, and my waiting; and therefore still the Lord is gracious, in that I have opportunity to wait upon him. Thus a soul truly humbled, will justifie the Lord, when the Lord seems to shut out his prayer.

Sixtly and lastly, The soul that is truly humbled, will justifie the Lord, when the Lord shall lay him aside as one that is useless, when the Lord shall make no more use of him in his work and service, but shall take him off from the work of the Lord. God sometimes deals so with his own people; yet if the soul be truly humbled, it will justifie the Lord in this also; it is a hard matter to submit unto it, but when the heart is put into a right humble frame, it will submit and justifie the Lord: And so did *Moses* and *Aaron* the servants of the Lord, God told them that he would lay them aside, God calls to *Moses* and *Aaron*, and tells *Aaron* that he must be high Priest no longer, commanded *Moses* to strip *Aaron* of his Garments, and to put them upon another before his face,

face, and bids him go to such a place and die; and *Aaron* was obedient to the word of the Lord, *Numb.* 20. 23, 25, 26, 27, 28. And so *Moses*, when his work was at an end, God tells him that he must not carry the children of Israel into the land of *Canaan*, but he must go up to the Mountain and die: He submits to the Lord, *Deut.* 32. 49, 50. and *Deut.* 34. 5. And thus you see, a heart that is truly humbled, it will justifie the Lord both in his sayings and doings; when God shall speak against him, and discover his vileness and sin, it will say, *Truth Lord*; or when God shall threaten most severely, nay when God shall walk in those ways that are hard to bear, yet a soul that is truly humbled, desires to submit to the Lord, and to justifie the Lord.

And secondly, When God shall not only speak himself, but when God shall make use of men, yea wicked men, and shall set them to speak against it; when God shall set them to revile, and set them to act against it, to persecute it; the soul that is truly humbled, it will justifie the Lord in that dispensation; so did *David*, 2 Sam. 16. 7, 8. *And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the hand of Absalom thy son; and behold thou art taken to thy mischief, because thou art a bloody man.*

Shimei he came and railed against *David*, it was a great indignity that was done against *David* by that railing wretch, *and he took up stones,*

and cast at the King, at *verse* 6. and it was, when *David was in distress, he was driven out by Absalom from Jerusalem*; he takes that advantage, he comes and rails, and calls him the *bloody man*, and saith he, *the Lord hath now avenged the blood of thy masters house upon thee*; yet *David* at this time justifies the Lord, *verse* 10. *So let him curse, because the Lord hath said unto him, Curse David; who shall then say, Wherefore hast thou done so?* See here how *David* justifies the Lord; though that which this railing man did object against *David* was false, he calls him a bloody man in respect of *Saul's* house; *David* was clear in that, and innocent: yet *David* he layes it to heart, and concludes that God had some designe in it; though in respect of *Saul's* house I am not a bloody man, yet I shed the blood of *Uriah*. *David* he is silent; the Lord hath bid him curse *David*; and therefore *David* useth many arguments for to justifie the Lord, and to quiet his own spirit, and the spirit of others, as you may see *vers.* 11, 12. *And David said to Abishai, and to all his servants; Behold, my Son which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone, and let him curse, for the Lord hath bidden him.*

Verse 12. *It may be the Lord will look on mine affliction, and that the Lord will requite good for his cursing this day:* And so *David* in patience doth possess his soul, and justifie the Lord in that dispensation.

A Word or two of Application, and so I shall conclude,

First

First of all, This calls upon us to be more in the practise of this duty; O that the Lord would help all his people to learn this lesson! It is a hard lesson, we had need look up to the Lord, that he would teach us to justifie the Lord when he speaks and acts against us; when he speaks himself, or when he suffers men to speak against us: It is our duty (as you have heard) to justifie the Lord, as this woman of *Canaan* did, and as those in *Micah* 7. did, *I will bear the indignation of the Lord, because I have sinned against him*: O that we could make those holy men our pattern that we heard spoken of before! Look upon *Moses*, upon *Aaron*, upon *David*, upon *Hezekiah*, upon *Job*, upon good old *Eli*, upon this *Woman of Canaan*, O! How did they justifie the Lord, when the Lord spake hard things, and stretched out his hand in a way of sore affliction? Still we finde them justifying the Lord, and O that we could look upon them as our pattern! *Use* 1.

To perswade us to this Duty, First of all, Consider, That *it is the Lord*; It is the Lord that speaks, it is the Lord that acts; when-ever there is any affliction upon us, it is of the Lord; and if it be of the Lord, and from the Lord, why should we not justifie him? That was a prevailing argument with good old *Eli*, when as those terrible threatnings came to his ear, That God would do that against his House, *at which both the Eares of every one that heard it, should tingle; and that the iniquity of Eli's House, should not be purged away with sacrifice, nor offering for ever: It is the Lord* (saith he) *let him do what seemeth him good*: Motives to perswade us to the duty of Justifying the Lord.

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He hath power over all creatures, as the Potter hath power over the clay; and saith *David*, *I was dumb, I opened not my mouth, because thou didst it.*

Secondly Consider, That all that God speaks and doth *is Good*; and if so, Why should we not justifie the Lord ? You know what *Hezekiah* said, 2 *Kings* 20. 19. *Good is the Word of the Lord:* A hard word it was, that all his Treasure should be carried unto *Babylon*, and his Sons also, and made servants there, and yet he saith, *good is the Word of the Lord.* What-ever God doth, is good; though it may seem to be never so hard, yet there is some good in all that he speaks and doth; and the Lord doth it for good, *Doth not thy Word do good?* Every word of the Lord is good, and doth good to them that are his children, though it be a hard word; yet all God's words, and all God's wayes shall work together for good; he will bring good out of them, if the heart be submitting to God, and justifying the Lord in that dispensation.

Thirdly, Consider, That *there is mercy in every dispensation*; and that God doth afflict less then the sin deserveth: Though the affliction may seem to be hard, truly if we look into our own hearts and wayes, we might see that there is that which might provoke the Lord to afflict seven times more. The Church in the *Lamentations*, when she came to consider how she had provoked the Lord, though before she had cryed out bitterly of her Wormwood and Gall, yet in *Lam.* 3. 22. *It is of the Lord's mercies that we are not consumed,*

consumed, because his compassions fail not. We have provoked the Lord greatly, and it is mercy that we are not consumed, mercy that we are out of hell, and therefore good cause that we should justifie the Lord.

Yea, and let us justifie the Lord when he suffers men to speak against us: O! This is a hard lesson to flesh and blood; but know it is a duty that God calls for, when men do revile, and speak evil, and do accuse us so and so, still it is our work to justifie the Lord; Look back to that pattern of *David* in the case of *Shimei*, and let us make it our pattern, when-ever we meet with revilings and hard sayings from men; he justified the Lord, though it was false that which *Shimei* did accuse him of; *That he was a bloody man in respect of Saul's House*, yet he justified the Lord; the Lord sees that I am a bloody man, though not in that particular; and therefore saith he, *The Lord hath bidden him.* Either thou art guilty or not guilty, when God suffers men to revile, and speak evil, and to fasten such accusations upon thee; if thou art guilty, it is thy duty to make use of it by whomsoever God shall discover it; make use of that which comes out of the enemies mouth, to finde out the evil that is in our own hearts: But if thou art clear, and not guilty of that which thou art accused of, yet in respect of the Lord, there is cause of justifying the Lord: So *David*, though he was not guilty in that respect that *Shimei* said he was guilty, yet saith he, it is just with the Lord, and it is a righteous thing that I should be thus accused by *Shimei*. And for the

quieting

quieting of thy spirit, use those Arguments that *David* did, *Behold, the Son out of my Bowels riseth up against me, and therefore shall I think it a great matter for a stranger to do it?* So let us say, behold, here is that which riseth up in mine own heart, the corruptions in mine own bosome, that doth me many an ill turn, shall I think much that strangers do accuse me? And consider also that which *David* said, *The Lord doth hear the curses of Shimei, and will do me good by it*: And so, if thou canst approve thy heart to God, and art not guilty of what men do accuse thee of, and that thou canst say, it is false in respect of man, but in respect of God, thou sayest, *Truth Lord*, Know that the Lord he can do thee good by it, and that he will turn those very curses of men to thy good.

Again, One word of Use more, and so I shall conclude.

Look up to the Lord for this grace of *Humility*; O! What cause have we to give up our hearts into God's hand, that he may make us truly humble? Surely we shall never be able to justifie the Lord, if the heart be not laid low, and made truly humble. The Lord *Jesus* he had humbled this woman, he had laid her very low, he had sanctified her affliction to humble her, she had met with great afflictions, her daughter was vexed with a dvvil, the Lord sanctified that affliction to humble her: And she also met with great temptations, *three sore Temptations* we read of; and the Lord also sanctified those temptations to humble her: And she had also met with discoveries

of

of grace and love, the Lord revealed himself very gloriously to her faith, or else she could never have held out, the Lord also sanctified those discoveries to humble her, and lay her low. Truly if this woman had not had a humble heart, she could never have carried it so in the time of affliction, and in the time of this temptation, but she would have flown in the face of Christ: Christ calls her dog, and tells her, That *it is not meet to take the childrens bread, and give it to dogs*; if her heart had not been humble, she would have discovered her self to have been a dog, she would have barked against him; but she carried it very graciously, and in all that Christ spake, justified him, *Truth Lord.* O that we might go to the Lord, and beg of God, that he would give out more of this grace of humility to us! A proud heart will never justifie God when he speaks himself, or when he suffers men to speak; a proud heart will never take a repulse from God, nor reproofs from men: O! There is need of the grace of humility that will enable a soul to justifie the Lord in what-ever he shall speak, and in what-ever he shall do. The Apostle saith, *God resisteth the proud, but he giveth grace to the humble*: He gives this grace to the humble, that they shall carry it graciously when the Lord speaks against them, when the Lord shall make a discovery of their hearts to them, of their Corruptions to them, of the deserving of their Transgressions to them, they shall justifie the Lord, and say, *Truth Lord*, all is true.

true. And when God shall suffer men to speak against them, the Lord gives grace to the humble; they shall have this grace, made able to justifie the Lord.

And truly, When the soul is brought into this posture, when the soul is thus truly humbled before the Lord, and can justifie the Lord when the Lord speaks, it is not far from deliverance: Salvation is nigh, Deliverance is at hand, the time of God's Controversie is at an end. When God hath thus humbled the soul under his mighty hand, and made it willing to lye low, and to justifie the Lord in all that he speakes and doth; surely the time of refreshment from the presence of the Lord is not far off.

The Prophet *Ezekiel* he lay low before the Lord; there were discoveries of the glorious Majesty of the Lord made to him, at the latter end of the first Chapter; As, the appearance of the Bowe that is in the Cloud in the day of Raine, so was the appearance of the brightness round about, this was the appearance of the likeneſſe of the Glory of the Lord: and *when I saw it, I fell upon my face*: See here, he lay low before the Lord; and in *Chap.* 2. and *Verse* 2. What is said? *And the Spirit entred into me when he spake unto me, and set me upon my feet.*

And truly Brethren, When the Lord giveth out such a frame of spirit, that the heart is made so humble as to lie low before the Lord

and

and to justifie the Lord in what he speakes and doth, the Spirit of the Lord is not far, Salvation is not far off. As the Spirit did enter into *Ezekiel*, and set him upon his feet, so the Spirit of the Lord will come into that soul, and fill it with joy and refreshment from the Lord's presence.

Eccles. 12. 1.

Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.

Solomon having spent a great part of his life in following after vanity, and being brought by the Spirit of God to a serious consideration of his wayes, he doth write this Book of *Ecclesiastes* as the Book of his Repentance; and like a true penitent, he takes care of the souls of others, and gives warning to all men that they should take heed that they do not split against those Rocks against which he cast himself. He is exceeding careful of the souls of men; and in a special manner, he takes care of the souls of young men; he speaks once and again to them, that they might be warned by him, and not spend their youth in vanity, that they might not lose the comfort that they might enjoy by enjoying God, and that they might not lose

their opportunities of doing God service in their youth.

Now because it is hard to make impression upon young men, they being very apt to put the evil day far from them, and to put the good day far from them too, the day of conversion and returning to God being the first of all good dayes, the day-break of Eternity; he therefore doubles his Exhortation to them: And he begins in *chap.* 11. *verse.* 9. there he gives one warning piece to young men, *Rejoyce O young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the sight of thine eyes: But know thou, that for all these things, God will bring thee into judgement.* Youth is very sinful, and it is very hard for young men to bear reproofs. That *Solomon* speaks in an Ironical way, that it might make impression upon their hearts: as if he should give them leave to do what they will, *Let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thine heart, and in the sight of thine eyes:* Take your pleasure, and run after vanity, and scorn reproof, and satisfie your lust as much as you will: do (saith he) But take this also with you; *Know, that for all these things, God will bring thee to judgement.*

How a young man may be delivered from his folly.

But how shall a young man be delivered from his folly? What remedy is there against this evil in youth? By what means may a young man be cleansed?

He sets down a remedy in the Text, *Remember thy Creator:* If thou wouldest be turned from sinful

sinful vanity in thy youth; Remember God in thy youth. And he presseth the Exhortation with many Arguments; *Remember now thy Creator in the dayes of thy youth.* Remember him! So I will (saith the young man) I have health, and strength, and time before-hand, I am but in the beginning of my youth, and I may remember my Creator, though I do it hereafter. O! Take heed (young man) saith he, *Remember now thy Creator*; Take heed of delaying, take heed of putting it off till another time, do it *now*, the future time is not in thy power, thou know'st not what to morrow will bring forth, and therefore if thou would'st remember God, do it *now*.

And good reason that thou shouldest do it *now*, for he is *thy Creator*, thy being and thy soul is from him, thy life is from him, and thy comforts are from him; He is *thy Creator*, therefore remember him *now*.

And he presseth this Duty, by the advantages which a man may have in youth of seeking after God; and the disadvantages that will come by putting off seeking after God in early yeers; There are evil dayes a coming (saith he) and therefore Remember now thy Creator, *before the evil day come.* There is the evil day of old age a coming, and that *Solomon* describes by an excellent Allegory or Metaphor from *vers.* 2. to *ver.* 7. In *verse* 2. he sets forth the evil day of *Old Age*, *While the Sun, or the Light, or the Moon, or the Stars be not darkned, nor the Clouds return after the rain*; The Sun, and the Moon, and the Stars will be darkned, saith he; that is, all the powers,

the faculties of thy soul, thy understanding, thy affections, thy internal and external senses, thy memory, thy hearing, and thy seeing, and all other helps, which he calls the Sun, Moon, Stars, and Light, they will be darkned, there will be a decay in all the faculties of Nature. *The clouds return after the rain*; The body will be full of infirmities, a cloudy day it will be; the clouds return after the rain, after the day when it hath rained, insomuch as you think it would rain no more, the clouds return again; and so in old Age, the clouds will return again and again upon thee, there is a cloudy day a coming, and a dark day in old age, when thou canst not see to do thy work, and therefore *Now* Remember thy Creator.

And there is another evil day that he speaks of in verse 7. and that is, *the day of death. Then shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it.* Therefore considering all this, I counsel thee to remember thy Creator in the dayes of thy youth.

The Proposition or Doctrine then is this:

Doctr. *That it is the duty of all the children of men, to seek after God in the day of youth.*

Therefore the Scripture takes notice of some of the servants of God, and sets them forth as patterns and examples, that every man should remember God in the dayes of his youth. The Scripture takes notice of some good thing that was found in *Jeroboam's* childe, 1 *Kings* 14. 12, 13. *Arise thou therefore, get thee to thine own house, and when thy feet enter into the City, the child shall die;*

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die; And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam: In all the Family there was but one good childe, and there is notice taken of him, and the Lord thought of him in mercy, that he did not see the evil that came upon his fathers house: The Scripture takes notice also of *Josiah*, in 2 *Chron.* 34. 3. *For in the eighth yeer of his Reigne, while he was yet young, he began to seek after the God of David, his father:* He was but sixteen yeer old, and yet then did he seek after the God of *David* his father: And *David* he tells us, *He trusted in God from his youth*, Psal. 71. 5. *For thou art my hope O Lord God, thou art my trust from my youth.* And O that young men would look upon these patterns; wherefore doth God take notice of them, and wherefore are they recorded in Scripture, but that young men might make them patterns, and tread in their steps, to Remember their Creator in the dayes of their youth.

But in the opening of the Point, I shall first shew you what it is to remember God.

Secondly, Shew you what cause all men have to Remember God.

Thirdly, What advantage it is to Remember God in youth.

Fourthly, Make some Improvement.

First, What is it to *Remember God*.

First, To *Remember God* is to *know* God; knowledge is the beginning of remembrance; there is no man can remember that which he doth not

What it is to remember God.

know; therefore that man that is ignorant of God, he doth not remember God, neither can he, because he doth not know God. So then, when *Solomon* saith, *Remember thy Creator in the dayes of thy youth*, it is as much as if he should say, betimes seek after the knowledge of God, to know him as he is in himself, and as he is in his Son; to know him for your God, and your portion, and your Inheritance, and your Saviour; where there is no knowledge of God, there is no Remembring of God. Therefore the Prophet *Isaiah* doth press men to seek after the knowledge of God, and in the Name of God, threaten all those people that seek not after the knowledge of God, that though God made them, yet he will not save them if they do not know him, *Isa.* 27. 11. *For it is a people of no understanding, therefore he that made them will not have mercy on them.* If thou dost not know God, though thou hadst outward life from him, yet thou canst not expect eternal life from him; for if thou dost not know him, he will not have mercy on thee: And therefore, To *Remember thy Creator*, is to *know God.*

Secondly, To *Remember God*, is to *Trust in God*, to lay the confidence of the soul upon God, and upon God only; *Psal.* 20. 7. *Some trust in chariots, and some in horses; but we will remember the name of the Lord our God:* So much faith in God, so much remembrance of God, when God is not believed on, and when God is distrusted. When any thing beside God is trusted, then God is forgotten; And therefore when *Solomon* saith *Young man, Remember God*; that is, seek after faith

faith in God ; let them truſt in God, let them not truſt in their ſtrength, truſt in their parts, let them not truſt in their wealth, let them not truſt in their friends, their fathers to provide for them; no, let them Remember God, let them put their truſt in God, for that is a remembring of God.

Thirdly, To *Remember God*, is to *Love God*, to prize him, to have a high account of God, to love him dearly above all things ; for when God is not loved above all things whatſoever, God is forgotten ; *We will remember thy love more then wine : The upright love thee.* Cant. 1. 4. We will remember thy love more then wine ; that is, our heart is affected with thy love, our heart is taken with thy love ; we finde more ſweetneſs in the love of Chriſt, then in the ſweeteſt of creature comforts ; ſo that when *Solomon* ſaith, Young man Remember thy Creator in the dayes of thy youth, that is, ſet thy affections upon God betimes, prize him above all thy comforts and enjoyments: if the heart be not ſet upon God, the Lord is forgotten.

Fourthly, To *Remember God*, is to *Serve God*, and to obey God, to walk with him, and to worſhip him, to honour him, this is a Remembring of God, *Deut.* 8. 11. *Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day :* If thou doſt not yeild obedience to the will of God, thou forgetteſt God ; but to yeild obedience to the Will of God, is to Remember God : So when *Solomon* ſaith, Young man, Remember God in the dayes of thy youth,

that is, Walk with God, and take heed of disobeying God, sinning against God; for if thou sin against God, thou forgettest God; and therefore be found walking with him, and worship the Lord in truth, for that is a remembring of him.

Fiftly, To *Remember God*, is to *spend the thoughts of the heart upon God*; When a man spends many thoughts upon a person, or upon such an object, he then remembers it; and so when the thoughts of the heart are spent upon God, then God is remembred: But when God is not thought upon, but vain thoughts thrust out the thoughts of God, there is no remembrance of God; the wicked they are said *to forget God*; *God is not in all his thoughts*, Psal. 10. 4. And therefore when *Solomon* saith, Young man, Remember God; that is, young man, spend thy thoughts upon God; thou hast many thoughts in youth, do not let them run out to base objects, to soul-destroying objects, but Remember God, let God be often in thy minde, and let the thoughts of thy heart be spent on him, thy many thoughts, and thy best thoughts, thy choice thoughts, let them be spent on God, for that is a Remembring of God.

Sixtly and lastly, To *Remember God*, is to *Endeavour after communion with God*; Seek to see the face of God, and to have the presence of God in and thorow Christ, to walk with God, this is a remembring of God; when a man neglects his friend, and hath no communion with him, he is said to forget his friend; and so that soul that seeks not after communion with God, that soul forgets God: And therefore when *Solomon* saith,

Young-

Young man, Remember God; that is, let the ſtrongeſt endeavour and purſuit of thy ſoul be after God, that thou mayeſt enjoy God, and act for God, and ſerve him. That's the firſt particular, you ſee what it is to Remember God.

But ſecondly, The ſecond thing is to ſhew you what cauſe there is that all the ſons of men ſhould Remember their Creator. The Cauſes why we ſhould remember our Creator.

Firſt of all, God is *worthy*, yea *only worthy* to be remembred: What is in any creature, in any object, that does make it worthy of the thoughts of your heart? Look unto God, and you ſhall finde it infinitely more in him; Is it Goodneſs, Kindneſs, bounty, Liberality, Wiſdome, Power, and Greatneſs, Beauty and Lovelineſs? Go all the world over, and finde out all the excellencies that you can name, and you ſhall finde them all to meet and center in God; all divine perfections are in him originally; there is Love and Bounty, Goodneſs and Meekneſs, yea infinite grace in God; *He is good, and he doth good*; and he doth good to the worſt of creatures, even to thoſe that forget him, while they run away from him: Yea, the moſt forgetful of God, they have ſhowers of mercy poured down every day upon their heads. Now becauſe of thoſe excellent glorious perfections that are in God, God is worthy to be remembred of the ſons of men.

Secondly, He is worthy to be remembred, becauſe he hath *Done ſo much* to be remembred; God hath taken more care of this one thing, then he hath done of any thing elſe, beſides the great work of the ſalvation of his people, that the ſons

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of men might remember him; when man went out from God in *Adam*, God saw that man would soon forget him, man would have forgotten that there was a God; now what a great deal hath God done, that the sons of men might remember him! He hath written the remembrance of himself upon every creature, that whereſoever man looks, either upward or downward, he shall see some footsteps of God, something that God hath done to remember him, he hath engraven some remembrance of himself upon every creature, *Psal.* 8. 3,4. verse 9. *When I consider thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained.*

Verse 4. *What is man that thou art mindful of him, and the son of man that thou visitest him?* When I saw (saith he) the remembrance of God that was graven upon the Sun, Moon, and Stars, and so upon every creature on the face of the earth, why then at Verse 9. he cries out, *O Lord, our Lord, how excellent is thy Name in all the Earth.*

Nay, The Lord hath engraven the remembrance of himself upon all his *Providences*; there is some remembrance of God upon every mercy, all those mercies that have been made thy portion, which thou hast enjoyed since thou hadst a being; wherefore are they but that thy soul might remember God?

Nay, God hath written his name upon his *judgments* in the earth, that he might be remembred wherefore God he doth work wonderfully, that as his mercies are wonderful, so his judgements

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are wonderful, wherefore doth God do such great things in the earth? Doubtless that he might be remembred, that men may say, *Verily there is a reward for the righteous, and a God that judgeth the earth.*

Nay, God hath set up *Conscience* in every mans soul, and wherefore hath God set up Conscience in every man, but that Conscience might put us in minde of God? That every man's Conscience might speak for God, that it might stand up and cry for God, Remember God; and Conscience doth cry, and doth speak, and men may hear the cries of Conscience if they will not stop their ears: When men sin, *Remember* (saith Conscience) *that for all these things God will bring thee to judgement.*

Nay further, God hath engraven his Name upon his *Ordinances*, and the great end is, that he might be remembred; This is the great end of the Ordinance of the *Lord's Supper*, *Do it in remembrance of me*, saith Christ; and so every Ordinance, the Word that is preached to you, it is that you might remember God; wherefore is Prayer, and every Ordinance, but that the sons of men might remember God? He hath engraven some remembrance of himself upon all his Ordinances. See then what cause there is that you should remember God, seeing God hath done so much that he might be remembred.

Thirdly, There is cause that the sons of men should remember God; for God is *their Creator. Remember thy Creator.* Now God being our Creator, it is but a just and equitable thing that thou should-

shouldest remember God thy Creator; thy being is from him, thy life is from him, thy soul is from him, thy comforts are from him, all thy enjoyments are from him, thou hast not the least comfort in the world but what comes from God; he being thy Creator, it is but a just thing that thou shouldest remember him; yea, thy *dependance* is upon him, as he is thy Creator; thy life is not only from him, but thy life is in his hand; and thy soul is not only from him, but thy soul is in his hand; it is in his power to kill and to save; to destroy both body and soul: And if there be so great a dependance that man hath upon his Creator, that not only thy comforts, but thy breathing, thy soul, and thy eternity is in his hand, there is good cause that thou shouldest remember thy Creator.

Fourthly, There is good cause that we should remember God, for while you remember God, you remember your selves; for all good comes to the creature by remembring God, thy peace, and thy rest, thy comforts, thy satisfaction, and thy contentments, thy establishment of heart, thy hope for life, for heaven, for glory; there is not any good thing that a creature can enjoy, or hope to enjoy, but it must come in by remembrance of God: And while you remember God, you remember your selves; remembring God, thou enjoyest God, and enjoying God, thou enjoyest all good whatsoever: good reason then that thou shouldest remember him. That's the second particular.

Thirdly, I shall shew you what *advantage* it is to man to remember God in youth.

First

Firſt, There is this great advantage; for the ſt part that ſoul that remembers God betimes, its coming unto God he findes the eaſie and ready way to God; the longer a man forgets d, the further he goes from God; every day is going from God, and therefore it will be the der task to come back again; it is a harder task caſt over a great Account, then to caſt it up ile leſſer; though in reſpect of God all things alike, and God can as eaſily forgive many tranſſions as few, he can waſh away great ſins as ll as ſmall; but yet when poor creatures come ook towards God through their unskilfulneſs, y make it a difficult thing to finde God, and to urn to God, when they go a great way from n, the greater account they have to caſt up, it ves ſo to man becauſe of his unskilfulneſs, ugh to God all things are alike; So that the ner men begin to look after God, they finde an ier way to come to Chriſt, they have ſome helps nature, that when a man is once turned to the d, his natural abilities being ſanctified, become at helps; ſo that young men have more advane, in reſpect that natural parts are more ſtrong, Underſtanding, and Memory, and Reaſon, the ſes Internal and External, they are all more rous; and theſe prove helps to a man, when the heart is ſanctified, and the ſooner a man s to God, the more he hath of theſe helps.

The Advantages of remembring God in youth.

ea, Chriſt is very ready to go out to meet children and young men: Are the hearts of g ones towards the Lord? The heart of ſt is towards them, and he is mightily taken with

with such, and will go forth and meet them. The young Progigal in the Gospel, no sooner did he think of returning to his fathers house, but his father ran out to meet him.

But you will say, for ought we see, young men meet with as much trouble as others, and when they come to remember God, they are afflicted as much as others, and it proves hard to them as to others.

I answer, If it be so hard when they do return to God in youth, it would have been much more hard if they had stayed till old age; and if they do meet with difficulties and temptations, and it prove a hard way, it is because that the Lord sees it is good for a man to bear the yoke in his youth, and I might add, that the Lord will recompence all with abundance of grace, and with the discoveries of himself. That is the first advantage that young men have many times, for the most part they finde the ready way to Christ.

Secondly, They have this advantage, The Lord for the most part doth discover more of himself to them that begin betimes to remember God, then to those that begin more later; *Joel 2. 28. And it shall come to pass, that I will pour out my Spirit upon all flesh, and your Sons and your Daughters shall Prophesie, your old men shall dream dreams, your young men shall see visions.* Let not old men grudge at God's dispensation, it is mercy to them that they shall dream *Dreams*, but the young men shall see *Visions*; they shall have clearer discoveries of God, and that is a great advantage.

Third

Thirdly, There is this advantage, They that remember God betimes, they have an opportuni-y of doing more for God then other men have; or when men begin late, it is work enough to get he heart eſtabliſhed in the knowledge of the love nd free grace of God; it is a great work, and a ong time before the heart be eſtabliſhed upon Chriſt and the Promiſes; and till that be done, ittle work or ſervice is done for God. But when nen begin betimes, they have time to get their earts eſtabliſhed upon Chriſt and the Promiſes, nd upon the free grace and righteouſneſs of Chriſt, and then they have time alſo to act for God, and the Lord makes uſe of them to do him nuch ſervice in their generation: And O what a reat advantage is that. So that you have ſeen the oint handled:

Firſt, What it is to *Remember* God.
Secondly, What *Cauſe* the Sons of men have to Remember God.
Thirdly, What *Advantage* it is for the Sons of men to Remember God in youth.

Now by way of Application.

Firſt of all, It diſcovers and reproves the fol- *Uſe* 1.
and madneſs that is bound up in the heart of the ildren of men. If this be the duty of all the ns of men, and a point of great wiſdome to member God betimes, then this diſcovers the lly and madneſs that is in mens hearts to forget od: How many in this Congregation (I fear) ay fall under this reproof, that have not yet

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membred God? How many in their youth, and how many past youth, that have not yet remembred God, that have all their dayes forgotten the Holy One of Israel? O that the Lord would convince poor creatures of this evil, not *Remembring God*. Shall I shew you the evil of it, and O that God would shew you the evil of forgetting God.

The evil of not remembring God.

First of all, It is the Mother and cause of all other sins whatsoever; for it were not possible that many should sin against God as they do, if they did not forget God; all sin grows upon this root of *Forgetting God*. The Psalmist maketh it the cause of all evil that is committed, because men do forget God, *Psal.* 50. 19, 20, 21, 22.

Verse 18. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with Adulterers.*

Verse 19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

Verse 20. *Thou sittest and speakest against thy brother, thou slandrest thine own mothers son.*

Verse 21. *These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thy self: but I will reprove thee, and set them in order before thine eyes.*

Verse 22. *Now consider this, YE THAT FORGET GOD, lest I tear you in pieces, and there be none to deliver you.*

As much as if he should say, here is the cause of this evil that is committed by you, your *Forgetting God*; It were not possible that men should dare to sin in the face of God, if they did not for-

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get God. And it were not possible that men should sin in secret against God, if they did not forget God; they forget that God is an all-seeing God, and that for all these things he will bring them to judgement; It is not possible that children and servants should lye, and steal, and be unfaithful, if they did not forget God; if they did but remember that he would bring them to judgement, and that no lyar shall come into the *New Jerusalem*; if men did remember God, they would not sin against God: But this is the cause of all the sin in the world, Mens forgetting God.

Secondly, There is this Evil; It makes a man spend all his time in vanity, he comes up and goes down to the grave in a moment, and hath lost all the time that he hath lived. The truth is, he hath not yet begun to live, that hath not remembred God, he hath not lived to the end of his life; what is the end of his life, but that he may remember God? But man forgetting God, his life is a fruitless life, a vain life, he comes up, and sins, and lives in vanity, and goes down to the pit, and never lives to the end of life, because man remembers not God.

Thirdly, There is this evil in it; It makes men altogether unwilling and unable to dye; as it makes their lives unprofitable, so it makes their deaths dreadful; what is the cause that men fear death? Because they did not remember God in life; if they had remembred God, if they had known God, and trusted in God, and walked with God, they would not have been so fearful of death;

but when men come to be made sensible that they have spent no thoughts upon God, but upon their lusts, and sin, and so brought their dayes to an end, they must needs fear to go to God; see then how much evil there is in this great sin of not remembring God.

But you will say, We hope that we do remember God, God forbid that we should forget him. What? *Forget God?* We hope we shall never do that while we live.

O my friends, It is a harder matter to remember God, then the world dream of; how many thousands in the world are there that forget God, that would be loth to be told that they are forgetters of God? And yet I fear will be found so another day; They that walk contrary in wayes of sin, they are forgetters of God, let them say what they will; though they may have a way of worship, and prayer to God, and hear of God, and read of God, yet if they be found walking contrary to God, such men will be interpreted by God to be forgetters of him. *Consider this all ye that forget God*; Psal. 50. 22. speaking of the Hypocrites; Why, they had many prayers, and did many good works, are they forgetters of God? Yes, their hearts were never upright with God, they never trusted in the Name of God, they were never found serving of God, so as they might please him; and therefore the Lord calls them *Forgetters of God*; O that the Lord would convince you of this great evil of forgetting God.

Secondly, By way of Exhortation, I beseech you in the Name of the Lord to *Remember God*.

This

This day Remember God. Remember him, and Remember him in youth. I shall speak a little to each of these.

First, I beseech you Remember God, to know God, to trust in him, to love him, to obey him, and to spend your thoughts upon him; let the endeavours of your heart be after the Lord; This is to Remember God. And O that God would call upon you all, and call you up to such a remembrance of him. O remember how worthy God is to be remembred, and remember what God hath done, that so the sons of men might remember him; and if after all this that God hath done, after all the remembrance that God hath written of himself in his Word, and upon his Works, and upon his Ordinances and Providences, men shall be found Forgetters of God, as all sinners are; how sad will their condition be another day? You have a memory for the world, and what, No remembrance of God! God only worthy to be remembred, and of all things God only shut out! O my friends, Take heed of this great sin, this Mother sin, *Forgetting God*.

But secondly, I beseech you to Remember thy Creator in the dayes of thy youth; Young man do not put off your remembrance of God; it may be you will say to me, you will remember God hereafter; that is folly: The Wise man teacheth you better, & giveth you better counsel; *Remember thy Creator in the dayes of thy youth*; As much as if he should say, Remember now thy Creator, in what part of your youth soever you be; Remember *Now* thy Creator; *Now* seek after the

knowledge of Christ, if ten yeers old, *Now* Remember God, if fifteen years old, if twenty yeers old, *Now* Remember thy Creator; yea, if thirty years old, and so to every Age to which the word of the Lord comes, Even *Now*, *Now* remember thy Creator.

And O that young men and young women would think upon the advantages that many have by remembring God in youth; they were spoken of before. And let me further tell you, for your encouragement young men, that to remember God betimes, it is a great prerogative, and a great dignity to be the first in Christ; the Apostle speaks of some that were first in Christ, and he speaks honourably of them, *Eph.* 1. 12. *That we should be to the praise of his glory, who first trusted in Christ:* And it was the honour of that people, that were *first* in bringing back *David*; great honour was put upon them that went out *first* to meet *David* their King. And so to be the *first* that go out to meet with Christ, the *first* that honour him, the *first* that close with him, and believe in him; this is a prerogative, and it is kindness that God will never forget, *Jer.* 2. 2. *Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thy espousals, when thou wentest after me in the Wilderness, in a Land that was not sown. the kindness of thy youth I will not forget, saith God.* And the Lord will say so to young men and young women that are looking after Christ, and remember him betimes; thou remembredst me in thy youth, and I will remember the kindness of thy youth, when thou lefteſt all to follow me

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thy vanity, thy comforts, thy contentments, that other young men closed with, and followed after, though they lead to destruction; this kindness of thy youth Christ will remember to the very last day.

And let none that hear me this day, think that they are too young, and 'tis not for them to trouble themselves with such matters, to remember God, and to look after God; as young as you have remembred God; *Jeroboams* childe remembred God; *Josiah* at sixteen years of age set himself to seek after the Lord: And I pray consider, youth go the grave as well as others; nay, more die in their youth then in their old age: O that young men would remember God betimes! And there is none so young but must be accountable to God; there is sin enough to condemn the youngest, if not actual sin, thou hast a sinful Nature, and that is enough to condemn the youngest that hears me this day. And therefore, O that the Lord would perswade young men to remember betimes their Creator; and know that it will be your comfort in the latter end: As the neglect of God in youth will be a great deal of sorrow, when God smites, and comes to lay you upon the bed of sickness, and ready to give out your breath, then it may be you will cry out, Lord, Remember me; but how sad will it be to reflect upon your selves, and to think that you have not remembred God? When as it hath been the comfort of many a poor soul that their work hath been done, and when they have lain upon their sick bed, they have given up themselves willingly to God, having gotten

the knowledge of God, and gotten faith in Christ, they are blessing God that their work is done for them by Christ. O how sweet and comfortable will it be to you young men, when you come to die, to see that your great work is done, and that you have believed, and have nothing to do but to die? *Solomon* was very pittiful to your souls young men, and therefore he calls upon you to *Remember your Creator in the dayes of your youth*; And in the bowels of Christ I speak to you this day, to study this lesson of lessons, To *Remember Now thy Creator in the dayes of thy youth.*

And let me say to old men, if young men had need to remember God. Oh what cause have old men to remember God? They that have lived many years, and not remembred God, O it is high time that thou shouldest make haste, thou art going to the grave, the land of forgetfulness, where there is nothing can be done for eternity, when once in the grave. O that God would perswade the Ancient! Such as have neglected to remember God, that they would now remember their Creator: and do not say I have mispent my youth, and I fear my time is over, and there is no hope for me, I had as good go on in my wayes of sin; O say not so; *The thoughts of the Lord are not as your thoughts, nor his wayes as your wayes, but as the Heavens are higher then the earth, so are his thoughts above yours, and his wayes above yours.* You have spent many years in sin and vanity, and forgotten God, and your thoughts have been upon vanity it may be many years; but the thoughts of the Lord to do good to his people, are from eternity.

nity. O that Now you would at last in your old age remember God! Old men, I beseech you to remember your Creator, there is hope; wherefore hath God spared you so long? Reason so with with your selves to encourage you to look to Christ, when through Unbelief you say there is no hope, you have walked in sin, and God might have cut you off, and it is infinite mercy that God hath not cut you off; but seeing the Lord hath spared me, surely I may hope, though I have forgotten God in the dayes of my youth, yet say, I will now remember my Creator, and seek after faith in him. And know for thy comfort and encouragement, that there is infinite thoughts of mercy in the Lord; *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and turn to our God, for he will abundantly pardon*, Isa. 55. 7. O stay no longer, venture no longer, for there is one evil day upon you, the evil day of old age is upon you, and there is another a coming: O Remember God, and make haste to do it quickly, before the Sun, and Moon, and Stars be darkned, before the body return to the earth, and the spirit to stand before God that made it.

But I shall now come to press this duty upon Gods own people; for there are many things that may evidence that this Duty is neglected by God's own people. What is the Cause of all the dark and sad apprehensions of God to many of God's own people? Why, Because they have not remembred God: What is the cause of all those

distrustful thoughts that do arise in the hearts of God's own people? That our hearts are ready to faint within us? That God is no more trusted for the things of this life, and for the things of Eternity? Why all these distrustful thoughts, they spring from this root, *not remembring God*: when the Disciples did distrust Christ, *Matth.* 16.8, 9, 10. Why saith Christ, *O ye of little faith, Why reason ye among your selves, because ye have brought no bread?* Verse 9. *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?* Verse 10. *Neither the seven loaves of the four thousand, and how many baskets ye took up.* As if Christ had said to them, if ye had remembred me, and my power, my works of providence, my former goodness, it were not possible that ye should have distrusted, but in that ye have so little faith, it is evident that ye do not remember me, and what I have done. Truly if at any time we distrust God for the fulfilling of any promise, it is because we do not remember God, we do not remember the faithfulness of God in fulfilling Promises, we do not remember the former experiences we have had of the goodness of God, and of the power of God; O how much distrust is to be found in Gods own people? And because there is so much distrust, it is evident that there is little remembrance of God.

Nay further, it appears that Gods own people are guilty of this sin, of *Forgetting God*; Because there is so much coldness and deadness in our hearts to God. O how much deadness in heart

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nd affection in the things of God? What little Love? What poor, weak Breathings after God? What little delight in the Lord? Whence comes ll this coldneſs of heart, this forſaking of our firſt ove? It comes from this root, becauſe we do ot Remember God; we do not remember that e is altogether lovely and deſireable, we do not remember that his wayes are beautiful; there is nuch deadneſs and coldneſs even in God's own people, and therefore there is little remembrance of God.

Nay further, It appears that God's own people are guilty of this ſin, becauſe there is ſo little done for God by them, and ſo much done againſt God; ſo many failings, ſo many breaches of Covenant, ſo much ſcantneſs, ſo many haltings and ſwervings in our walkings with God: Whence is ll this? but becauſe we do not remember God, we do not remember what a God he is, we do not remember the Rule that he hath given us to walk by, we do not remember that he will be worſhipped in Spirit and in Truth; little is done for God, and that diſcovers that God is little remembred.

Nay further, How many vain thoughts lodge in the hearts of God's own people? O How do the current of their thoughts run out to vanity? How many crooked thoughts? How many fruitleſs, unprofitable, ſinful thoughts? How few of the precious thoughts of the heart are ſpent upon God? And whence is this? But becauſe God is not remembred.

Nay further, How little is God purſued after?

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How little do we prize Communion with God? How little delight in the presence of God? How little do we seek after the Image of God, and conformity to Christ? Whence is all this? but because we do not remember that the enjoying of God is the souls happiness, and that the enjoying of Christ is the souls perfection: so that by all this it appears, that there is little remembrance of God even among God's own people.

And O what cause have we to take up a sad complaint against our selves, and every one to smite upon his own breast, that we should be so negligent of this Duty of remembring God? O what hath God done for many of his people? How many, how dear, how precious are the thoughts of God to his people? *Psal.* 40. 5. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more then can be numbred.* Now that God should spend his precious thoughts upon us, and we spend so few of our choice thoughts upon God, O what an ill requital is this? O what hath God done that he might remember us? He hath graven the names of his people upon the palms of his hands, *Isa.* 49. 16. *Behold, I have graven thee upon the palms of my hands:* For a man to be so careful to remember his friend, as to cut his name upon his own flesh, that is love indeed; why God hath graven the names of his people upon the palms of his hands, that so he might remember them: Yea, he hath taken upon him the relation of a Father, and hath

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the bowels of a Mother; *Can a woman forget her sucking childe, that she should not have compassion on the son of her wombe? Yea, they may forget, yet will I not forget thee.* Now Brethren and Christian friends, the consideration of God's remembring us, should make us to be ashamed that we should think no more of him. Isa. 49. 15.

But you will say to me, what is there in God that we should remember him?

The Spouse in her description of Christ, saith of him, *that he is altogether lovely*; so I may say of God, he is altogether worthy to be remembred, in his Nature, in his Essence, in his glorious Eternal Being; He is worthy to be remembred in all his Attributes, his Wisdome, his Power, his Goodness, and Loving Kindness, his Faithfulness, and his Truth, his Omniscience and Omnipresence; He is worthy to be remembred in all his Works, for God he hath done them for that end, that he might be remembred; both the works of Creation, and works of Providence; He is worthy to be remembred in his Word, every word of the Lord is precious as gold that is purified seven times. He is worthy to be remembred especially in his Son; and O that we might spend more of the thoughts of our heart upon God, as he hath revealed himself in his Son; His Name is Glorious, and worthy to be remembred, (*Jehovah, our Righteousness.*) He is worthy to be remembred in his Love and Free grace, in his Promises, in his everlasting Covenant made with poor creatures in Christ; we need not ask what is in God that we should remember him, look where you will, and there

there is not any thing in God but is worthy of remembrance; and therefore, O that the Lord would stir us up to this duty, to remember the Lord, to spend the precious thoughts of our hearts more upon him. *David* is a pattern to all you that fear the Lord, he was continually in the remembrance of God, when he looked upon the works of God, he remembred God; and when he looked upon the Providences of God, he remembred God, yea he remembred God in the night season, *Psal.* 63. 5, 6. *My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches.* *David* was night and day spending the thoughts of his heart upon God. And let me add somthing that may provoke and stir us up to the practise of this duty, to Remember God.

First of all, This is the beginning of all good whatsoever; as the Forgetting of God is the mother of all sin, so the Remembring of God is the mother of all good; it is that which will make a man gracious, and act graciously in every condition; if he receive mercy, his heart is carried out in thankfulness; if he be in affliction, he is able to glorifie God, and to honour God in the lowest condition.

Secondly, The more we Remember God, the more shall we keep out base lusts and vain thoughts; if the heart be not filled with the thoughts of God, it will be filled with vain thoughts; the memory it is the store-house of the soul, and if God be not laid up there, that which

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is evil will be laid up; and therefore when the soul straggles from God, then vain thoughts possess it: The more that you remember God, the less troubled with vain thoughts.

Thirdly, Let me tell you, that there is no comfort nor sweetness like to that comfort that comes into the soul by the Remembrance of God, *Psal.* 63. 5, 6. *My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches:* It is as high an expression as can be of content and sweet refreshment which *David* met with in the Remembrance of God. O the sweet comfort and refreshment that comes into a gracious heart in the Remembrance of God.

But you will say, It is not so alwayes, the good man *Asaph*, he Remembred God, and was troubled, *Psal.* 77. 3. and therefore this doth discourage many a poor soul to turn to the Remembrance of God: for *Asaph* he was troubled, perplexed, and terrified with the Remembrance of God.

But I answer, It was the good man's distemper, that he *Remembred God and was troubled*, and he afterward saw his own mistake, and doth acknowledge it; verse 10. *And I said, this is my infirmity, but I will remember the yeers of the right hand of the most High.* What? Did I say that I Remembred God and was troubled? *This is my Infirmity:* It was not his Remembrance, but his Forgetting of God that did trouble him; he did not Remember God so as he should have done;

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He did not Remember God in his free grace, in his promises, in his Son; had he thus Remembred God, it would not have been trouble to him; it may be many a poor soul thinks it is trouble to Remember God, but this is a gross mistake, for if we did Remember God as he is held forth in the Gospel, and in his Son, it would be as *David* saith, *marrow* and *fatness*.

Fourthly, The heart being much in the Remembrance of God, it doth enoble and put a high price upon the thoughts; till then mens thoughts are poor and vain, and no good comes of them; the thoughts of the world perish, the thousand thousand thoughts that are in the heart, if not spent on God, they are all perishing thoughts; *Psal.* 146. 4. *His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.* But now those thoughts that are spent upon God, they are excellent, living, and noble thoughts, thoughts that shall be established for ever, thoughts that shall run out into the great Ocean, and never be buried; but you shall meet with them all again. O excellent satisfying thoughts when spent on God!

Fiftly, You that are God's people had need Remember God more, for it is the great difference between the righteous and the wicked; the wicked may do the same works that the righteous man doth, hear, and read, and pray; but all this is without Remembring of God: he knows not God, he trusts not God, he loves not God, he is disobedient to God: it is said of the wicked, *God is not in all his thoughts*, Psal. 10. 4. The great work of the Gospel is to deal with the thoughts of men;

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nd bring them to a right order, to bring the noughts of the heart to a subjection to Christ; *Cor* 10. 45. *For the weapons of our warfare are ot carnal, but mighty through God, to the pulling own of strong holds, casting down imaginations, and very high thing, that exalteth it self against the nowledge of God, and bringing into captivity every hought to the obedience of Christ.*

Nay further let me tell you, that this will be he glory, and excellency, and happiness of the aints in heaven, that they shall remember God continually, and the thoughts of their heart shall e established in the remembrance of it; they hall not turn aside from thinking upon God, they hall have no more vain thoughts, no more idle thoughts, but the thoughts of the heart shall run out to eternity in the remembrance of him, and never forget him more.

Sixtly, The more we Remember God, the more of God shall we meet with in every duty, in every providence, and in every way; there is such a gracious promise in *Isa.* 64. 5. *Thou meetest him that rejoyceth and worketh righteousness, those that remember thee in thy wayes:* See here the promise is, That *he will meet those that remember him in his wayes*; not to a man that walking outwardly in God's wayes, but to him that walketh with God, and that hath the thoughts of his heart spent upon God, it is God that he eyeth, and it is God that he seeks communion with, it is such a soul that God will meet, as doth thus remember him in his wayes.

But it may be some poor soul is afraid to look toward

toward God, it cries out, O I am so troubled with vain thoughts, and sinful thoughts, with a dead heart, and a loose heart, and I cannot remember the Lord.

Why if thy soul be turned to the Lord in truth, the Lord will fulfil this his promise; if thou settest about the work, and give up thy self to wait upon God in the Ordinance, thou shalt have communion with him, God will meet thee, and if God meet thee, then thy vain thoughts will vanish.

But may some soul say, my thoughts are worse then vain thoughts, my thoughts are sinful thoughts blasphemous thoughts, which are suggested into my minde even at that time when I should have communion with God, that I dare scarce look toward God, I dare scarce remember him.

Why, yet do not give over thy duty, what-ever thoughts should be suggested into thy minde, but know for thy comfort, that those sinful thoughts and blasphemous thoughts which are cast in by Sathan, they shall not be laid to thy charge, if thy soul abhor them; it is true, if the heart did close with them, and nourish them, then they become the souls; but when the soul abhors them, and casts them out, and cries to Christ against them, it is not the souls sin; therefore do not neglect thy duty because of these vain thoughts, but set thy face to seek the Lord, and remember and know that the Lord will make good his word, he *will meet thee*, and when God meets thee, all these sinful and cursed thoughts shall be cast out. And thus you have heard Brethren, what encouragement there is to remember God.

But you will say, It is a great Duty, and much depends upon it, how shall I be helped to remember God aright?

Helps to remember God aright.

First, Be often looking upon the *Book of the Creature*, upon the works of Creation; and look upon them for this very end, that thou mayest Remember God; for there is a Remembrance of God upon all creatures, and if we be wise, we may make a spiritual improvement, and be led to the Remembrance of God, by looking into the Book of the Creature.

Secondly, Look into the *Scripture*, and consult with that, for there hath God declared his Name, his glorious Name is written in his Word; there are Letters that God hath written with his owne hand, God hath subscribed, *I Jesus testifie these things*. There is the hand of God and of Christ in the Book of the Scripture; and therefore if thou wouldest Remember God, converse with the Word of God.

Thirdly, Wait upon God in every *Ordinance*, for all Ordinances are given for this end, to Remember God; the Word, the Supper, every Ordinance of God is given, that so the soul might see God, and Remember him; and therefore when thou waitest upon God in any Ordinance, let this be the end that thou propoundest to thy soul, to Remember God.

Fourthly, Lay up all the *Love-tokens* of God; What-ever *Experience* thou hast met with from God in making supply to thy wants, comforting of thee, supporting of thee, these are tokens that come from God; and the mercy that he sheweth

thee, it is for this end, that thou mayeſt Remember him; and therefore lay up all the experiences that thou haſt met withal, for they will help thee to Remember God.

Fiftly, Labour to get your hearts eſtabliſhed and aſſured in the *Knowledge of Gods love* to thee, that thou mayeſt come to the knowledge of this, that God is thy Friend, thy Father, thy neareſt and deareſt relation; for the more the ſoul knows this, the more it will Remember God. It is not poſſible that a childe ſhould forget a loving Father, that a Wife ſhould forget a loving and tender Husband. O when a ſoul comes to know this, that God is my Father, my Husband, this will help the ſoul to a ſweet Remembrance of God.

Sixtly, Look up to the Lord to *increaſe thy love to him*; for the more love to God, the more thou wilt Remember God; but where there is little love to God, there is little Remembrance of God; and the reaſon that men Remember God no more, is, becauſe there is ſo little love in their hearts towards God; If a man loved his friend, he would Remember him, and not forget him; O therefore be aſhamed that no more love ſhould be ſparkling in thy heart to God, when ſo much love is flaming in the heart of Chriſt towards thee. And therefore Brethren beg it of the Lord that he would ſhed abroad more of his love in your hearts, and blow up thy ſpark to a flame, that thy ſoul may be fill'd with a conſtant Remembrance of him.

Seventhly, Ure thy ſoul to *holy meditation, and thinking upon God* laſt at night, and firſt in the morning,

morning, it will be a great help to keep up a constant Remembrance of God in the soul: O let thy waking thoughts be toward the Lord; Think of his Works of his Attributes, of his Son: there is enough for men to spend millions of thoughts upon, and therefore let some be spent upon God: assoon as man wakes in the morning, there are a multitude of thoughts strive who shal get in first, there stands God, and Christ, and the World, and they which get in first, have a great advantage to keep in the soul all the day long; if the world gets in first, the heart is made worldly; but when God and Christ is let in first, the heart is kept in a gracious frame all the day long; and the more that your meditations are spent upon God, the more Remembrance will you have of God.

And now Brethren you have seen your duty, and your neglect of duty, for which you have cause to be humbled; and we have seen what cause we have to Remember God, and what a great benefit comes in by Remembring God; and we have seen what may be helpful to our souls in this duty. Now let us look to the Spirit of the Lord to make them helps; for we have need of all helps, till we shall come where the soul shall Remember God perpetually, and never forget him.

Heb. 6. 19.

Which hope we have as an Anchor of the soul, both sure and stedfast, and which entereth into that within the Vail.

THe Apostle in the eighteenth verse speaking of the hope that is set before Believers, and of their fleeing for refuge to lay hold upon the hope set before them; He takes occasion to speak of that hope that is begotten and raised in the hearts of all Believers by the hope of Christ.

In verse 18. He speaks of the Object of Hope. Christ, he is the hope set before believers; but in this 19th verse, he speaks of the grace of hope, which hope we have as an Anchor to the soul, both sure and stedfast; this is spoken of the grace of Hope, which is the sister of Faith: And this Hope it differs from Faith thus; Faith looks unto God and Christ in the Promises, it looks unto the word

of the Lord that is given for its ſecurity, and it is the work of Faith to cloſe with the Word, and to hold faſt the word of promiſe, which the Lord Jeſus doth hand out to poor ſouls. But Hope, that looks to the good things promiſed, and it waits for the good things that are laid up in the promiſes, Hope eyes them, and waits for the full poſſeſſion and fruition of that which is laid up in the promiſe, and when the ſoul ſhall enjoy all thoſe good things laid up in the promiſes, then Hope ſhall ceaſe.

Now that we may underſtand the nature of ſaving Hope, and the uſe of it, he ſets it forth to us by a Metaphor of an Anchor; which hope we have as an Anchor to the ſoul, both ſure and ſtedfaſt: Hope it is of that uſe to the ſoul, that an Anchor is to a Ship; as an Anchor is to ſtay the Ship at Sea, that it may arrive ſafe in the midſt of all ſtorms, and not be carried upon the ſands, and ſo broken to pieces; of that uſe is Hope to the believing ſoul, as an Anchor is to the Ship; And therefore the Apoſtle doth intimate to us theſe two things.

Firſt, That the ſoul of a Believer is compared to a ſhip at ſea.

Secondly, The hope of a Believer is compared to an Anchor. *Which hope we have as an Anchor* &c.

The ſoul is the Ship, and Hope, that is the Anchor of the Ship; yea, it is a moſt excellent Anchor; and he ſets forth the excellency of it by divers expreſſions, it is an Anchor of the ſoul, and it is ſure and ſtedfaſt, and which entereth into that

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within the vail: all this doth shew forth the excellency of the grace of Hope. O what an excellent anchor is the anchor of a Believers hope! it gives full assurance to the soul that it shall not be broken in pieces; and it gives full assurance to the soul that its condition is safe by Christ, and that it shall be preserved at sea in the midst of all storms, till it come into the Haven of rest; so excellent is a Believers hope. In humane things it is not so, it doth not give that assurance; as to say we hope for such a thing, we speak doubtfully, it may, and may not be; but in the things of God and Christ it is not so, for saving hope is of a more excellent nature; for what is hoped for, is most certain; It is the nature of saving hope, to make the soul sure of that which it hopes for, therein lies the excellency of saving hope.

And it is not only sure, but stedfast, βεβαια; the word signifies that which hath a good foundation; the hope of a Believer hath a sure foundation, and therefore not possible that it should be shaken.

Nay farther, The Anchor of a Believers hope it is weighty, it is no light Anchor; if the anchor be light, the Ship may drive upon the sands and be split; but the hope of a believing soul is weighty.

And as it is weighty, so it is firm and solid, it is good mettle, it is toucht mettle, and not possible that it should break; for if the anchor break, then all is lost; but the anchor of a believing soul is such an anchor as cannot perish; for it is not only sure, but stedfast, firm, and solid.

Nay further, there is this commendation of this hope, and that is, that its a piercing hope, it enters into that which is within the vail; an anchor you know hath a sharp point, and it usually takes hold where it is cast; but if the anchor doth not take hold, it is not possible the ship should be safe in a storm: But now a Believers hope it enters into that within the vail, and when once entered, it holds fast for ever; and all the storms of the world and Sathan shall never beat off that hold which a Believer hath on God and Christ.

And then again, This hope it is commended for the ground where it is cast; it enters into that within the vail; that is, it enters into the holy place: It is a Metaphor taken from the holy place within the Tabernacle, which was separated from the other part of the Temple by a vail, and there was none that entered into that place within the vail, but only the high Priest once a year, to offer Sacrifice for the sin of the people, and to make Intercession for them before the Lord. Now that the Apostle might lead us unto Christ, he sets forth the place where the hope of a Believer is cast, it enters into that within the vail, that is within heaven, our hope enters into that which is within the heaven, Christ, who sits at the right hand of the Father: there is a believers hope cast, and being cast there, it will hold fast for ever.

But I conceive the Apostle rather useth that Metaphor of the holy *Place*, that which is within the vail, because it hath some agreement with that place where the Ships anchor is cast; the anchor of a Ship at Sea is cast in a hidden place, where no

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eye can see; the Sea-man sees not where his anchor is cast, for it is at the bottome of the Sea: And so the Anchor of a Believers hope it is cast within the vail, where no mortal eye enters to see where it is cast: *But though we have not seen, yet believing, we rejoyce with joy unspeakable, and full of glory*, 1 Pet. 1. 8. The bottome of the Sea is a hidden place, and the height of Heaven is a hidden place, where the hope of a believer is cast; but here is this difference, the anchor of a ship at Sea is cast downward to the bottome of the Sea, and fastened upon the sands; but a Believer his anchor is cast upward into Heaven, and fastned within the heaven upon the Rock of Ages, the Lord Jesus; it fastens upon the Fathers infinite free grace, and upon the Sons everlasting righteousness, it fastens upon the Word of grace, the word of promise, which is more sure then heaven. Thus a Believers hope it enters into that which is within the vail.

I shall therefore first of all consider the Metaphor that the Apostle useth here; he compares a believing soul to a Ship, and Hope to the Anchor of the Ship: And therefore the Doctrine that I shall propound and handle, briefly is this.

That the state of a Believing soul, while in the world, is like to the state of a Ship at Sea. Doctr.

This is implyed in the Text, and therefore the Apostle calls Hope the Anchor of the soul. And hence it is that this world in which we are for the present, is compared to the Sea, and that in divers

vers respects, *Dan.* 7. 2, 3. Verse 2. *Daniel* spake and said, *I saw in my Vision by night, and behold, the four winds of heaven strove upon the great Sea.*

Verse 3. *And four great Beasts came up from the Sea, divers one from another:* and if you look into *verse* 17. you shall see that this was spoken of the earth, this world.

Verse 17. *These great Beasts which are four, are four Kings which shall arise out of the earth.*

So that this world it is called the *Sea*, the great *Sea*. And in this Vision was held forth to *Daniel*, those great changes, and alterations, and tumults which should be upon the face of the earth in the times of these four Monarchies, as the winds strove upon the face of the Sea, such shall be the disturbances of the Nations, the Lord will make great changes and alterations on the earth. And so in *Rev.* 4. 6. *And before the Throne there was a Sea of glass like unto Chrystal:* Divers do expound it to be the earth, which was this *Sea* of glass that was before the Throne; and if so, it holds forth what the world is in it self, and what it is before the Throne; a *Sea* of glass like unto Chrystal; the world in it self is a *Sea*, it is a troublesome sea, a muddy sea, a boisterous sea. But now in relation to God, as it is before the Throne, so it comes under the rule of God, the eye, and the hand of his providence, though the waves roar and make a noise, yet it is before the Throne, the Lord rules them; *He stills the raging of the Sea, and the tumults of the people*, Psal. 65. 7. What-ever disturbances are in the world, they all come under the

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eye of God; the Lord hath a hand in ruling them, the sea, though boisterous, yet it is before the Throne.

And further, it is a *Sea of glass* like unto chrystal; there is held forth what this world is before the Lord, it is glass, and it is transparent, even as chrystal; to the eye of God the world lies open, and he sees every thing that is done in it: In a chrystal glass the least mote and spot is seen by the eye of man; so the world before the Lord, and to the eye of the Lord, 'tis like to a chrystal glass, though the world in it self be never so muddy, and never so filthy, yet the Lord sees all, he sees that which is at the bottome of the sea; he sees into the bottome of mens hearts, he sees into the bottome of every mans actions and intentions, there is not any thing in any man's spirit and conversation but it is clear before the Lord, he sees it as thorow chrystal.

Thus you see it confirmed by Scripture, that this world it is as the *Sea*, and a believing soul that is in the world, he is upon a sea, as a ship upon the sea.

But I shall shew you first, In what respect the world is as a *Sea* to a believing soul.

Secondly, That every Believer is as a ship upon this sea.

First of all, In what respect the world is as the Sea. Why,

First of all, The sea is no place *to dwell upon*; no man builds upon the sea: the sea is only for passage to pass over unto another land, it is for transportation from one country to another, but no

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man dwells upon the sea. Truly so is this world; the world is not to be continued in, it is not for you to abide long in, you are not to dwell here, it were the fondest thing in the world to think of building a house upon the sea; truly so fond a thing is it to imagine to continue here long, yet how deeply is this rooted in the heart of man, and how little do they think that they are passing over the sea into another world, how little is this thought upon and remembred? The Saints of old they have confessed, that they *were Pilgrims and strangers here, and* that they *had here no abiding City, but they looked for one to come, whose Builder and Maker is God*, Heb. 11. 10, 13.

God's people are not at home here, this is no place to dwell in; here are Tents, but no abiding City, there is no Mansion here upon the sea of this world, the mansions are in heaven, *In my fathers house are many Mansions*, saith Christ, *John* 14. 2. And it is made as a discovery of an unsound heart, the description of a wicked man, that he dreams of continuance here, and doth not look upon the world as a Sea, *Psal.* 49. 11. *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.*

Verse 12. *Nevertheless, man being in honour, abideth not, he is like the Beasts that perish.*

Verse 13. *This their way is their folly.*

It is folly to think of continuing here, the sea is no place to dwell in, neither is this world any place to dwell in.

Secondly, The Sea is a most *unconstant place*, the

the waves of the Sea are full of unconstancy, full of Instability; a great deal of instability is also in the things of this world: The sea it is never constant, it is alwayes in some troubled motion, there is no rest in the Sea, the waters they are rising and falling, ebbing and flowing, it is continually in an unsetled condition: Truly thus is the world, and all the things of the world, they are full of instability, there is nothing here that continueth: He that had experience of all these things, cries out, *Vanity of vanity*; that was the best he found in the world, and in the comforts of the world; it is an unsetled condition that God's own people are in while upon earth, there is nothing that doth continue long, all things vanish, and are gone in a moment, there is as much instability in all things here below, as in the waves of the Sea; See what the Wise-man saith, *Eccles.* 1. 4. and so on, *One generation passeth away, and another cometh.*

Verse 5. *The Sun also ariseth, and the Sun goeth down, and hasteth to the place where he arose.*

Verse 6. *The wind goeth toward the South, and turneth about unto the North, it whirleth about continually, and the wind returneth again according to his circuits.*

Verse 7. *All the Rivers run into the Sea, yet the Sea is not full.*

And so it may be said of all the comforts of this world, they are very unstable; yea man himself he is full of instability, he never continues in one stay, even the best of men; sometimes he is up, and sometimes down; abundance of instability in their spirits and conversations, in their comforts

and

and enjoyments; in every thing like to the waves of the Sea.

Thirdly, The Sea is a *Raging enemy*, it is full of rage; they that are upon the sea, they meet with nothing but tossing up and down: What a mighty combustion is there in the waves of the Sea, especially when the four winds do rise upon it? O how troublesome is the Sea then? *Psal.* 107. 26, 27.

Verse 26. *They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble.*

Verse 27. *They reel to and fro, and stagger like a drunken man, and are at their wits end.*

Truly thus it is with the state of God's people while in the earth, it is their portion to be tossed up and down, even as upon the waves of the Sea. *Job* cries out of his tossings to and fro, *Job* 7. 4. *When I lie down, I say, When shall I arise, and the night be gone?* And *I am full of tossings to and fro unto the dawning of the day:* O what perplexities do God's people meet withal both in their outward and inward man, sometimes lifted up, and sometimes cast down? *Thou hast lifted me up* (saith *David*) *and cast me down*, Psal. 102. 10. So *Jonah*, he was lifted up, he had communion with God, and by and by cast down into the bottome of the Sea. O what a raging enemy is the Sea, when the four winds strive upon it? Truly there are dangerous winds that do stir up the rage of this Sea, and make this world so boisterous to God's own people: The devil raiseth a wind, yea sometimes all the four winds strive together; temptations

ions of all sorts, as Christ was exercised with, so are the people of God: The devil raiseth many a cross wind to drive them back again, that if possible, they might not look toward God and Christ: And there are winds that do arise out of their own bowels, many times the wind of manifold corruptions disturb, the wind of passion, the wind of pride, the wind of vanity, the wind of unbelief; and O what disturbances do these winds make that do arise out of their own bowels? There is such a combustion, that the poor soul is forced to run to Christ, and cry out, O Lord, rebuke these disturbers: And if Christ should not arise to rebuke them, the soul would be over-set by them; such is the rage of this Sea when the winds strive upon it.

Fourthly, The Sea is *full of sands, and dangerous splitting Rocks.* Truly so is this world, there is the rock of persecution, and many a goodly ship is split upon that rock; there is the rock of offences, many are offended at the ways of Christ, and offended at the people of Christ, and so split upon that rock.

This world is full of rocks, and full of Sands; it is true, if Christ be in the ship, the passengers shall not be lost, though the ship may be split, and all the burden of the ship may be lost. The Saints that have been split upon the rock of persecution, they have lost all their comforts, and their lives too (for the Name of Christ) in the Sea of this world; but though they have lost their ship, the body, and all their loading, yet their souls have been saved, and are arrived safe in heaven.

Fiftly,

Fifthly, The Sea is *full of Pyrats and Robbers:* The world is not without these dangers to God's own people; there are many robbers that lye in wait to rob and take away all their loading; the devil lies in wait to take away from the people of God all their precious loading that they have been trading for, but they shall carry it home to heaven in spite of all the devils in hell; yea, their own hearts are robbers and pyrats, & a man's own heart will do him more hurt then all his enemies beside, a vain heart, a worldly heart, a frothy heart, an unbelieving heart, these would rob us of all our comforts whatsoever, and take away all the loading that is precious; but the Lord Jesus he is Commander of the Sea, and he is nigh with a Convoy, and he will guard every believing soul through all these robbers, and carry them safe to heaven.

Sixthly, The waters of the Sea are *very salt and brackish*, no man can drink the Sea water without prejudice: Even so is this world, and the comforts of it, they are all salt and bitter, and it is not possible that they should satisfie and quench the thirst of any poor soul. How many men do deceive themselves, they think that the world should satisfie their desire, and therefore their desires are so eager after the world, but they shall finde another day that they are in an error; the waters of the Sea cannot quench their thirst; a gracious heart will say so, and he knows it by experience, that it is better for him to drink of the waters of life; and therefore he cries out, Lord, these are all sour waters, yea the best comforts have

have some mixture of salt and bitterness; Lord, give me evermore to drink of those waters of life that run at thy right hand for evermore: It is true the men of this world that know no better, they drink freely of this salt water, because they know not what sweet waters are; but that soul that hath tasted of the sweetness of Christ, and how good the Lord is, that soul cannot be satisfied with all the comforts of this life, but looks only to Christ, that he may satisfie his desire. And so you have seen in these six particulars, that this world to a believing soul is as the Sea. That's the first.

Every believer is as a ship upon the Sea of this World.

But secondly, Every Believer is as a ship upon this Sea, they are making of a Voyage over the Sea of this world to the Land of Promise, they are set forth from the world, and from sin, and they are bound to the Land of Promise; that's the state of every Believer, he is as a ship upon the Sea. Indeed Christ is the Builder of this ship, Christ is the Owner of this ship, it is Christ that lancheth the ship, and that loads the ship, all the precious Commodities that a believing soul is carrying home with him, it is Christ's; he hath the great Venture in every believing soul, and if it should miscarry, Christ should have the greatest loss, for he hath the greatest Venture in the ship; and because the Venture is Christs, therefore Christ will go Master in the ship; his presence shall be with his people all the time of their continuance upon the face of this earth, he will not leave them till he hath brought them into the Haven of rest.

But I shall follow the Metaphor in two particulars, briefly thus.

First, The Ship at Sea cannot move without a Wind.

Secondly, It cannot rest without an Anchor.

First, A ship at sea cannot *move without a wind.* Many times it lies a long time for a wind, and when the wind blows, then the ship moves, but it cannot move without a wind; and truly so it is with the souls of God's people, they cannot move without a wind, they are bound for heaven, but they cannot move the least without the spirit of of Christ, though they have never so many opportunities, and never so many Ordinances and Promises, yet if the Spirit of Christ doth not help the soul forward, the soul is becalmed, and cannot move: It is true, the ship at sea may be ready, they may turn the Sayls to the Windward, but not move till the wind blow; and so a believing soul may do something when once the Spirit of Christ is in it, the soul may stand waiting for Christ, and be breathing after Christ, but till the Spirit of Christ shall breath upon the soul, and fill the sayls of the soul, it is not possible that it should rid any way: And therefore the people of God have found, that it hath been for their advantage to cry out for the breathings of the Spirit of Christ; so the Spouse in *Cant* 4. 16. *Awake, O North-wind, and come thou South, Blow upon my Garden, that the Spices thereof may flow out.* But

Secondly,

Secondly, The ship cannot *rest without an Anchor*; no more can any poor soul rest without this Anchor of Hope; this anchor of hope is that which stayes the soul upon God, and keeps up the soul that it faint not, and sink not; It is true indeed (as the Apostle saith) *If our hopes were only in this life, we were of all men most miserable*; If we had not a better hope and anchor then the men of this world have, that have only hope for the things of this life. But this saving *Hope*, which is the sister of Faith, that looks to the good things laid up in the Promise, it is that which stays the soul, and keeps it safe and stedfast in the midst of all storms whatsoever: If a ship lye at Anchor, it may ride safe at midnight, though never so dark; And truly that soul that hath cast anchor upon Christ, it may ride safe in the darkest time, in the saddest condition that can befal it, while upon the face of the earth, this great Sea; If a ship hath a good anchor, she rideth safe in the midst of the greatest raging sea, though the winds rise, though the waves be never so high: This anchor of hope it causeth a soul to ride safe in the midst of all temptations; Hope keeps the heart up, *Rom.* 5. 2. *By whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God.*

Verse 3. *And not only so, but we glory in tribulations also, knowing that tribulation worketh patience.*

Verse 4. *And patience, experience; and experience, hope.*

Because we have this hope, therefore we re-

joyce in tribulation, in the midst of all storms we rejoyce; we can sing for joy, as *Paul* and *Silas* did at midnight, because we have Hope for our anchor, our ship shall ride safe in the midst of this Sea.

But for Application, briefly.

Use 1. First of all, It lets us see the misery of all men out of Christ; they that are without Christ, are without hope; the Apostle puts them together, *Eph.* 2. 12. *That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise; having no hope, and without God in the world.* They that have no Interest in Christ, have no hopes to do their souls good another day; they may have the hope of the hypocrite, that is like the spiders web that will perish; but they have no true, solid, well-grounded hope.

It is a sad condition for a ship to be at sea, and have no Anchor; wicked men are at sea as well as God's people, and if you have no anchor of hope to stay your souls when storms shall arise, and the wrath of God arise against you, how sad will your conditions be? And truly thus it is with the greatest part of the men of the world, their condition is sad, though they do not lay it to heart; their ship is at sea, tossed up and down, and have no anchor: Every man out of Christ, either he hath no hope, no anchor; or secondly, If he hath hope, his hope is not sure and stedfast, it is no firm hope; or thirdly, his hope is not cast upon a good ground; and if so, it is not possible that the ship should be safe when the storms arise; for it

it is a very rotten place that most men out of Christ do cast the anchor of their hopes upon; most men cast their anchor downward, but this anchor of hope must be cast upward; it never takes place when it is cast downward, it hath no ground to fasten upon.

But when it is cast within the Vail, it takes hold upon the rock, upon God, and Christ, and the Promise, that is more sure then heaven and earth; but most men cast their anchor downward, their hopes is for the things of this life, and that hope will not hold.

And some cast the anchor of their hope upon themselves, and that is a poor ground to cast this anchor upon; the anchor of most men that live under the Gospel, that are not brought home to Christ, their Anchor is cast upon themselves, upon some works, some duties, some performances, upon somthing that they have done; truly this is a rotten ground, and this hope will not stand you in stead: there is no anchor will hold but that which is cast upward within the Vail, therefore dear friends, I beseech you examine whether you have that anchor that will hold, have you this hope that is cast within the Vail? O! that God would cause you to look after this hope, you will not trust your bodies at Sea in a ship that hath no anchor, you will say it is as much as your lives are worth if a storm should arise: Will you not trust your bodies where there is no anchor, and will you trust your souls where there is no anchor? Yet this is the folly of thousands, those that are called Professors, they will trust their souls at sea without

an anchor. Alas! What will they do when the ſtorms ſhall ariſe, when, when the wrath of God ſhall ariſe, what will you do? O! that God would cauſe you to come to Chriſt, that you may have this anchor that is ſure and ſtedfaſt. Thats the firſt.

Vſe 2. Secondly, Let not God's people wonder that they meet with ſtorms, temptations, tryals, and afflictions, and at the rage of men againſt you: Why, you are like a Ship at Sea, and a ſhip at Sea hath prepared for a ſtorme, if the waves do beat upon them, they are prepared for it, they are toſſed up and down the ſea, and yet they hope they ſhall come to land: And therefore you that fear the Lord, do not wonder at your temptations and tryals, and that the wrath of men is againſt you, this is the place for ſtorms, heaven is the place of reſt; the Lord by this would imbitter the world to you, he will make you know that the world is bitter, and that heaven is ſweet; O! How ſweet will heaven be when the ſoul ſhall come out of the midſt of great ſtorms, and dark nights, and many perplexities of ſpirits, many toſſings in their conditions, both outward and inward; the Lord by theſe ſtorms will make heaven very ſweet unto you; heaven is the place of reſt, though this be the place of trouble, and therefore do not wonder at it. That's the ſecond.

Vſe 3. Thirdly, What a mercy is it that God's people are kept and preſerved any moment; It is a mercy to be kept at ſea, every man will ſay ſo; but eſpecially to be kept and preſerved when the ſea rages, there is no heart almoſt ſo hard, but will be affected with ſuch a mercy, to be kept in the

midſt

midst of a storm, when they expect to make their grave in the deeps, this is a wonder; and O what a mercy is it that God's people are kept in this tempestuous world; it is a wonder that your bodies are not broken, and that your spirits are not broken, and that your comforts are not broken, when so many winds strive upon the face of the earth, this sea; it is a great mercy to be kept, and therefore acknowledge it to the praise of God; it doth appear, and the Lord doth make it evident, that the sea is before the Throne. If the sea were not before the Throne of God; God's people should be swallowed up every moment, the rage of men and of devils would swallow them up; but the sea is before the Throne, before the eye of God; and therefore wonder that you are safe in this raging sea.

Fourthly, It calls upon you that are the Lord's people to watch and pray, for you are at sea; he that will not pray in a storm, he will never pray, the worst of men will pray hard in a storm: The heathen Mariners, *Jonah* 1. 5. *Then the Mariners were afraid, and cryed every man unto his god:* therefore there is a Proverb, That *men go to Sea to learn to pray:* Truly, the Lord sends his people to sea for this end, that he might learn you to pray and cry mightily to him; the Saints shall not need to pray when they come in heaven, there all their desires shall be satisfied, and they shall want nothing, and therefore no need to pray: But the Lord he sends you into the sea of this world, that he might learn you to pray, and he raises many storms for this end, that so you might cry mightily *Use* 4.

to the Lord: The Disciples when in a storm, they cryed, *Lord, save us, we perish:* Brethren, you are at sea, in the midst of storms, and therefore you had need watch, and pray, and cry mightily, that you may be delivered from temptations, and saved in the midst of your fears, and be delivered from the Rocks, and the Sands, and from Pyrats, & enemies, many dangers you are in, & therefore remember what Christ saith unto his Disciples, *Watch, and pray, that you enter not into temptation.*

Use 5. Fiftly, Engage the presence of Christ with you: If Christ be in the ship, all is safe; you had need engage the presence of Christ with you every moment, for it is a dangerous sea you are in, and if Christ be not with you, you will be split upon some sand or other; and therefore, O beg the presence of Christ, do not set forward in any duty, without the presence of Christ, Do not sayl one League without the presence of Christ, but urge it before the Lord that you are upon a troublesome sea where there are so many dangers, and desire of God that the presence of Christ may be with you; for if Christ be with you, all will be safe.

Use 6. Sixtly, You that are the Lord's people, do you open the sayls of your souls to the breathings of the Spirit of Christ; If you would make a Voyage to heaven, know that you can do nothing till the Spirit of Christ breaths in you: indeed, you may turn the sayls of your souls that way, and be waiting for the Spirit of Christ, but till the Spirit breathe in you, you cannot sayl one League: but O what a comfortable Voyage shall you make,

when

when the Spirit of Christ shall fill your hearts with holy motions, and carry you God-ward, and heaven-ward, therefore wait for those breathings of the Spirit; as the Spouse in *Cant.* 4. 16. *Awake O North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out.* And so do you, beg of God that the Spirit of Christ may breathe upon you, and fill the sayls of your souls, that you may be carried heaven-ward: Open your souls to the breathings of the Spirit of Christ, and that is the way to make a comfortable Voyage.

Seventhly, You that are the Lord's people, if you be Christs ship at Sea, look for good Loading, be not content to go home empty; Christians should labour to be filled with the Spirit, to be loaden with the fruits of Righteousness; this the Lord calls for; truly it is a dangerous Voyage that you make, and therefore you had need be loaden with rich Commodities, you had need seek after much of that durable riches that abides for ever; the Lord does not love that the ship should come home empty: O that you that fear the Lord would remember that you have but once to pass over the sea of this world, and then there is an end for ever, and therefore do not return empty, but O go and beg of the Lord, that he would fill you with the fruits of righteousness, that you may go home loaden with Faith and Righteousness, so shall you be an honour to God, and there will be much joy in heaven when you come home. *Use* 7.

Eightly, It is a word of much comfort to those that fear the Lord, and have an Interest in Christ; *Use* 8.

know,

know, though you be at sea, and meet with many storms, yet you need not fear, you have an Anchor that will hold, it being cast upon a sure ground, your Anchor it is entred, it is fastned upon the Father's free grace, and the Son's everlasting Righteousnes, which is sure and stedfast; and if so, do not fear though storms arise, it shall go well with you, for Christ is the owner of the ship, and he will go Master in the ship, and so long as the presence of Christ is with you, you may be comforted, what-ever you meet with. If Christ be in the ship, he will rebuke the wind and the waves, yea he will tread upon the proud boisterous waves that his people meet with; yea, and he will make his people also to tread upon them too; and therefore fear not, for Christ is the Master of the ship, he is with you, the Loading also is Christ's, and (as I said before) you need not fear splitting, and losing your Loading, for then Christ should lose more then you: If thy soul should be lost at Sea, then Christ should lose his honour, and his honour is more to him, then thy soul to thee; and therefore let all Gods people be comforted in the midst of all storms, and tryals, persecutions, afflictions, and sufferings; though this world be a Sea, and an evil sea, a troublesome sea, yet be comforted; for though the ship of the body may be split, and all your outward Loading may be lost, yet so long as Christ is the Owner of the ship, so long as Christ is in the ship, so long as the Anchor of the ship is cast in heaven, there is not one passenger shall be lost; for though the outward man be lost, yet

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the soul shall be saved in the day of Christ.

I now come to consider what is the Use and the Excellency of this Grace of Hope. It is an Anchor sure and stedfast, though it is not alwayes sure to sense, not alwayes sure in apprehension. The hope of the Saints may have its shakings, and it may seem somtimes to be cut off in their apprehensions; but it is sure and stedfast in respect of the ground of it, in respect of that sure hold it hath upon God and Christ, it hath sure hold upon that which is within the Vail. And it is sure in respect of the event of it; The Event and Issue of a Believers hope is alwayes sure, it can no more be disappointed of his hope, then the foundation of his hope (which is Christ) can be overturned; but that which a believing soul hath in hope, it is as sure as if he had it in hand already. *Lo, This is our God, we have waited for him, and he will save us*, saith the Church.

The Doctrine then is this,

That the believing soul hath Hope for a sure and stedfast Anchor. Doctr. 2.

Or thus,

This Grace of Hope it is a sure and stedfast Anchor to every believing heart.

It is plain in the Text, *Which hope we have as an Anchor both sure and stedfast.*

In the handling of this Point, I shall shew you,

First, What this Hope is.

Secondly, Make it out to you, That this Hope is the souls Anchor.

Thirdly,

Thirdly, That this Anchor of the soul is sure and stedfast. And that will make way for Application.

First of all, Our work is to enquire, What this *Hope is*. You may take this description of it.

It is the work of the spirit of Christ upon the heart, whereby it is raised in expectation of those good things that faith believes, and which God hath promised.

We shall open the parts of it, that we may come to know what this saving Hope is, that is the Anchor of a believing soul.

The efficient cause of true hope is God.

And first of all you have the efficient cause of this hope, and that is the *Spirit of Christ*, it is not all the world that can raise a poor dejected heart to hope in God, it is not all the comforts of the world, nor comforters in the world, that can make any poor drooping heart to cast this Anchor of Hope in heaven; and therefore when the Apostle doth describe the condition of Natural men, he saith of them, That *they are without God, without Christ, and without Hope.* This is the state of every man by Nature, he hath not the least dram of saving hope, till the Spirit of Christ comes to work upon the heart. And therefore God is called the *God of Hope*, Rom. 15. 13. *Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the holy Ghost.* Here you see the efficient cause, it is the work of God to raise up the heart to hope in himself, and it is the Spirit of Christ that must cause the soul to abound in hope; *That you may abound in hope, through the power of the holy Ghost.*

And

And in *Psal.* 22. speaking there in the person of Christ, he confesseth that it was his Father that did cause him to hope, *Psal.* 22. 9. *But thou art he that took me out of the womb, thou didst make me hope when I was upon my mothers breasts.* It was thou Lord that didst *cause me to hope.* God only is the efficient cause.

Secondly, For the Formal Cause of this Hope, we said it is *an Expectation of the soul,* it takes its rise from faith, what faith believeth, that hope expects, and waits upon God for the fulfilling of; It is an *Expectation of the heart.* The formal cause of hope.

Now this Expectation it is,
First, A patient Expectation.
Secondly, An ardent Expectation.
Thirdly, A confident Expectation. All which do express the Nature of saving Hope.

First of all, It is a *Patient Expectation,* it causeth the soul to wait patiently for the fulfilling of the Promise, to sit down at the feet of Christ, and wait, even all its dayes, for the fulfilling of the Promise; and therefore saith the Apostle, *Heb.* 10. 36. *For you have need of patience, that after you have done the Will of God, you may inherit the Promise.* As if he should say, your hope will not hold out, if you have not patience, God hath given you a promise, but God doth not presently fulfil the promise; and therefore that you may hope till the Promise be fulfilled, you have need of patience; and truly, *Hope* is nothing else but *Patience lengthned out,* It is a patient Expectation.

Secondly

Secondly, It is an *Ardent Expectation*; Wha the believing soul doth hope for, it is earnestl carried out after; it is such an expectation as dot make the soul exceedingly Intent, and cause it t look every way, round about, for the fulfilling o that which it hopes for; it is an earnest expecta tion: The Apostle speaks in *Rom.* 8. 19, 20, 21

Verse 19. *For the earnest expectation of th creature, waiteth for the manifestation of the son of God.*

Verse 20. *For the creature was made subject t vanity, not willingly, but by reason of him who hat subjected the same in hope.*

Verse 21. *Because the creature also shall be deli vered from the bondage of corruption, into the glori ous liberty of the children of God.*

The whole creation hath a hope to be delivere from that bondage which the sin of man brough upon it; and because there is a hope, there is a *earnest expectation*, and the earnest expectatio waiteth for the manifestation of the sons of God And truly where there is saving hope, it will caus the soul to look after the fulfilling of the Pro mise, it waits earnestly, and groans earnestly fo the fulfilling of those Promises that it waits for It is an ardent expectation.

Thirdly, It is a *Confident Expectation*; though indeed it is true, the hope of the best Saints may flag, yet when hope doth work like it self, and ac like it self, it acts *confidently*; it is accompanie with holy confidence and boldness toward God when hope is strengthned, then it acts *confidently* and confidence is nothing else then hope strength ned

ned; That is the second particular. You have seen the efficient and formal cause of this hope.

Thirdly, What is the *Object* of this *Hope?* I told you that it was an expectation of those good things that God hath promised; what God hath promised, that hope looks for the fulfilling of, all outward comforts that are needful refreshments in their way; (Protection, Deliverance, Assistance, the Increase of Grace, and the Carrying on of the work of God in the heart) what-ever is laid up in the Promise, that hope waits for the fulfilling of; but more especially, the Object of a Believers hope it is *Eternal Life*, Tit. 1. 2. *In hope of Eternal Life, which God that cannot lye, promised before the world began.* And in *Tit.* 3. 7. *That being justified by his grace, we should be made Heirs, according to the hope of Eternal Life.* So that Eternal life is the Object of a Believers hope. What is the object of hope.

Fourthly, We have the concomitant of Hope, and that is *Faith*; It is an expectation of those good things which faith believes that God hath promised; so you see how Hope stands towards Faith, they are twins, as it were, they are born and brought forth together; Faith is the Elder sister, faith believes that the promise is true, and hope looks for the fulfilling of the Promise, because faith believes it; They grow up together, they are nourished together, and they flourish together, and they languish together; when faith is sick, hope is infirm, and when faith is lively, hope is active; yea, they will expire together: when a believing soul shall come into the bosome of Christ, no need of faith and hope. Faith that looks The Concomitant of hope.

looks to the truth of the promise, and hope looks to the good of the promise, that is the difference between faith and hope; Faith closes with the Promise because it is true, and Hope that cleaves to it, and expects the fulfilling of it, because it is a suitable good which God hath promised; so that by the opening of this description of hope, you may in part see what that hope is which will be as an Anchor to a man's soul; That's the first particular.

But secondly, I shall make it out unto you, that this hope is the Anchor of the soul; and I shall shew you that it is of the same use to the soul that the Anchor is to the ship.

First of all, The Anchor is useful in time of storms, the Anchor doth keep the ship from being driven up and down with various winds; if it were not for the Anchor, the ship would sometimes be carried back again after it hath gone a great way in its Voyage: of the same use is Hope to a believing soul, it is exceeding useful in time of temptation, when contrary winds blow, even such winds as would drive the soul back again, if it were not for the Anchor of Hope: It is said of Christ, *That for the joy that was set before him, he endured the Cross, despised the shame*; and that we bear up against the strong winds of temptation, and against all the discouragements that we meet with, it is by this Anchor of Hope; if it were not for the hope of joy and glory in heaven, it were not possible that a soul should bear up against so many winds of temptation.

Secondly,

Secondly, The Anchor keeps the ship from tossing: When the waves roar, the Anchor is then exceeding useful, it keeps the ship from being removed; for though it may be moved, yet not removed, because the Anchor is sure; though the waves rise never so high, and be never so boisterous, yet if they cast Anchor, the Mariners lay them down to sleep, they are secure, because they have cast Anchor. And of that use is this Grace of hope to a believing soul, the waves many times rise high, afflictions, persecutions, *David* complains of it, *Psal.* 38. 12 *They also that seek after my life, lay snares for me; and they that seek my hurt, speak mischievous things, and imagine deceit all the day long.*

Verse 13. *But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.*

Verse 15. *For in thee, O Lord, do I hope, thou wilt hear, O Lord my God.* I was not moved by this (saith he) I cast anchor in thee, O Lord. *In thee O Lord, do I hope, thou wilt hear me, O Lord my God:* He cast Anchor in God, and then he lies down and rests: And so in *Psal.* 42. There were many waves that did rise very high in his own spirit, and what doth he do? Why, he casts anchor in God, as in verse 11. *Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God: Hope still in God*, cast thy Anchor there, and then rest, for I shall yet see the time to praise him, I shall overcome all storms, and shall live to see a calm, and therefore O my soul cast anchor in God, hope thou in God.

Thirdly, The Anchor keeps the ship from splitting many times upon the sands and rocks; when they are very neer danger, almost running upon a rock, the casting out of an Anchor sometimes doth deliver them. Hope is of the same use to a believing soul, it keeps the poor soul from splitting upon many discouraging rocks that are in the way to heaven, *Psal.* 27. 13. *I had fainted, unless I had believed to see the goodness of the Lord in the Land of the living:* If it had not been for the Anchor of hope, I had split, I had fainted, and my soul had been split, but I believed to see the goodness of the Lord in the land of the living; the anchor of hope, it is that which keeps the soul from splitting upon the rocks.

Fourthly, The anchor keeps the ship close to the place where the Anchor is cast, that it shall not be removed far from that place; so the grace of hope in this respect is also useful, it keeps the heart close to God and Christ, that is the benefit of this anchor of hope: the men of the world that have not hope in Christ, they live at a great distance from God and Christ, they dwell at a great distance from heaven, they are far from God; God is not in all their thoughts, because they have not this Anchor of hope; if the anchor of their hope were cast in heaven, it were not possible that their souls should be at a distance from God; the more there is hope, the more nigher God; it is want of this lively hope that men are so far from God. That's the fourth.

Fiftly, The Anchor is made sure by a Cable that is fastned to it; and so the hope of a believing soul

ul will do no good without a Cable, now this
Cable it is the word of Promise, it is the sure word
f the Lord that keeps the soul fast. If a Ship
ave a hundred anchors at Sea, if they be not fast-
ed to a Cable, they will do no good: and truly
is hope if it hath not a Cable; if men pretend
o have hope, and that hope not fastned upon the
ord of the Lord, so fast as it is cast, it will be
ost. But the hope of a believing soul is fastned
pon the word of the Lord, the promise of the
ord, and therefore it will hold.

Sixtly, The Sea-man casts his Anchor at a ven-
ure, he doth not know whether his anchor will
each the bottome or no, he doth not know whe-
er his Cable be long enough, or whether his an-
hor will take hold or no, and he doth not know
hether his anchor will hold when it hath taken
old, yet notwithstanding all, he makes a ven-
re when he hath need to cast his anchor: and so
is with a believing soul, when a soul comes first
God, he makes a desperate venture, he sees his
ith is weak, and his hope weak, and he doth not
now whether it will take hold of the rock or no,
ill not my expectation fail? All this is objected,
t the believing soul makes a venture, faith is gi-
n, and it makes a venture, he sees that there
s a necessity upon it, if I do not cast anchor, I
rish, the winds blow hard, and I see a rock be-
e me, a gulf, and if I do not cast anchor, I pe-
h, and if I cast anchor, it may be my anchor will
ld, I have an invitation to it; *Who is among you*
t walketh in darkness, and sees no light, let him
st in the Lord, and stay upon his God, Isa. 50. 10.

though it be in a ſtorm at midnight, let him caſt anchor upon me (ſaith God) let him truſt in the Name of the Lord, and ſtay upon his God; this the poor ſoul hears, and being encouraged by the Word of the Lord, it caſts anchor, and makes a deſperate venture. That's the ſixt.

Seventhly, The anchor is uſeful, not only in a ſtorm, but the anchor is uſeful in a calm, when the ſhip at Sea is becalmed, and cannot ſayl, they caſt anchor; and ſo this anchor of hope it is needful in a calm, for if it were not for this anchor of hope a believing ſoul could not have any ſettlement in a calm, though a man hath never ſo much for the preſent, if he hath not hopes that his goods ſhall be increaſed, his heart will be diſquieted; and ſo hope is uſeful in the greateſt calm, to hope that the preſent good that they have ſhall not be loſt that that meaſure of grace and ſpirit that the Lord hath given them, ſhall be carried on from one degree to another, till he hath perfected it; if it were not for this, the heart could not have any peace in the greateſt of his enjoyments. And thus you have ſeen the ſecond particular.

> Firſt, I have ſhewn you what ſaving hope is.
> Secondly, That this ſaving hope is the Anchor of the ſoul.

The anchor of a believing ſoul is ſure and ſtedfaſt.

The third and laſt particular is, To ſhew you that this anchor of a believing ſoul is ſure and ſtedfaſt: And it will appear in theſe few particulars. Firſt, It is made of good mettle, it is that which will not bow nor break; it is not as the hope of an hypocrite; the hope of an hypocrite is compared

to a ſpiders web, that breaks preſently; the ſpiders web it is a poor thing to hold a ſhip faſt in a ſtorm; but this ſaving Hope that the Spirit of Chriſt doth work in the heart of believers, it is made of good mettle, it was not digged out of their own bowels, but fetcht from Chriſt, it is Chriſt that is the ſtore-houſe of all grace, it is made of gold, of tryed gold, *Their faith is more precious then gold*, ſaith the Apoſtle, and ſo their hope is more precious then gold, and more firm and ſolid then gold, the matter of it is ſure and ſtedfaſt.

Secondly, It is well wrought, and therefore it muſt needs be ſure and ſtedfaſt, for it is an anchor of Chriſt's own working; *The God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the holy Ghoſt*, Rom. 15. 13. and ſaith the Apoſtle *Peter*, 1 Pet. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead*: The hope of the Saints it is a grace that is of God's own begetting, it is an anchor of Chriſt's own making, and that which comes out of the hand of Chriſt, muſt needs be ſure and ſtedfaſt.

Thirdly, It is ſure and ſtedfaſt, for the Cable that holds it is ſure and ſtedfaſt, and that is the Word of the Lord; now the Word of the Lord, which is the Cable that a believers hope is faſtned into, it is twiſted of many precious promiſes, all being twiſted together, muſt needs be ſtrong, the leaſt of them is ſtronger then heaven and earth; *Heaven and earth ſhall paſs, but not one jot or tittle*

of the word of the Lord shall fail, till all be fulfilled. The promises they are the cable which a believing souls anchor is fastned unto, and therefore it is sure and stedfast.

Fourthly, It is cast upon a sure ground. What is the ground that a believers hope is cast upon. I answer,

The ground that a believers hope is fastned upon.

First, It is fastned upon Jesus Christ; first, upon Christ crucified, upon the *death of Christ*, upon the sufferings of Christ, by which Christ hath made satisfaction for sin, and brought in everlasting righteousness, to cover the nakedness of poor creatures, their love is fastned upon the wounds of Christ, the sufferings of Christ. That's the first ground for a believers hope to fasten upon.

Secondly, The Anchor of a believers hope it fastens upon the *Resurrection of Christ*, 1 Pet. 1. 3. *Blessed be God that hath begotten us again to a lively hope by the resurrection of Jesus Christ*; that is a main ground for hope to fasten upon, the resurrection of Jesus Christ, the poor soul looks to Christ, Christ dead and risen, and in that Christ rose from the grave, he hath given full satisfaction to his Father, he hath paid the debt, and is a common person for his people, that come to him by faith; so that the resurrection of Christ doth strengthen the faith of the soul exceedingly, it gives the soul assurance that it shall be accepted with God the Father, because Christ is risen again.

Thirdly, It fastens also upon the *Intercession of Jesus Christ*. *He is able to save to the utmost all that come to God by him, for he ever liveth to make*

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Intercession for them. Now this gives great encouragement to a poor soul that is made sensible of his own lost condition, of being far off from God, it would fain draw nigh, and know not which way to come; when this is discovered, that Christ sits in heaven to plead for poor souls, and to make Intercession for all that come to God by him, this causes the soul to give a venture to fasten upon Christ.

Secondly, As the soul fastens upon Christ, so also it fastens upon God the Father by Christ, it goes to the Father, and takes hold of him. First, It fastens upon the *free Grace* of the Father, that infinite *everlasting love* which did finde out the way of Redemption for poor creatures, that love which gave Christ at first, and which gives poor creatures to Christ, and which tenders Christ in the everlasting Gospel, there the anchor of hope takes hold. Secondly, Hope takes hold of the *strength of God:* He is a God mighty in strength, he can overcome all difficulties, all enemies that are betwixt him and my soul, he can overcome all my unworthiness, all my provocations, yea he can overcome himself, his own wrath and displeasure, that which no creature can do; this being presented to a poor soul that is in a sad doubting condition, this helps (through grace) to draw the soul to Christ, and to fasten it upon God. Thirdly, It fastens also upon the *unchangeableness of God*, and this gives a sure hold to the anchor of hope: *He is not as man that he should lye*; Who is it that hath spoken? Who is it that tenders Christ to poor creatures? Is it not the word of him that is

the true and faithful witneſs? Is it not the ſtrength of Iſrael that cannot lye, nor as the ſons of men, that he ſhould repent: Now when the Lord doth thus preſent his Son and Himſelf to a poor ſoul, Chriſt in his death, his reſurrection, aſcention, his interceſſion, and his own free grace and love, his ſtrength, his faithfulneſs, this becomes a ſure ground for hope to faſten upon, and ſo you have ſeen the third thing handled.

A word of Application and I have done.

Uſe 1. First of all, It lets us ſee the ſad condition of all men that are without Hope, you will ſay they are in a ſad condition that are at ſea without an anchor, and truly this is the condition of many men, they are in a ſad condition, for they are without hope; and O that men would now lay it to heart to ſee what a ſad condition they are in without this anchor of ſaving Hope, you that are without hope, it is not poſſible you ſhould ſtand in a ſtorm, however you may be quiet in a calm, it is not poſſible that you ſhould bear up in time of ſtorm, and therefore though men may ſeem to look towards God, and ſeem to make a progreſs in God's wayes, if there be not an anchor of Hope, they will be driven back again, croſs winds will ariſe at ſea, and if you have not this anchor of hope in Chriſt, and in the Father's free grace, they will be driven back again, without hope it is not poſſible you ſhould be neer unto God, and keep nigh unto God; and what a miſerable condition is it to be without God in the world? Truly, ſo long as you are without true ſaving hope, you are without God in the world; ſo long as men are with-

without hope, they are in a heartleſs and liſtleſs condition, where there is no hope, there is no endeavour; What is the reaſon that men are ſo ſlothful in looking after God? It is becauſe that their hearts are not eſtabliſhed by hope in Chriſt, and in the Fathers free grace; where there is no hope, there can be no right endeavour; if hope fail, all endeavours fail.

Nay further, while men are without hope, they muſt needs be in a ſinful polluted condition, for it is hope that purgeth the ſoul, and purifieth the heart; Having this hope, let us cleanſe our ſelves, and he that hath this hope, he is pure, even as he is pure; he looks after purity, as God is pure: that men go on to defile themſelves, and to work all manner of iniquity, it is becauſe that they have no true hope toward God: Truly this doth diſcover that many men have no hope in God, becauſe they live at ſuch a diſtance from God, and are not kept cloſe to God; nay, they are contented to live at a diſtance from God, and will not endeavour ſeeking after Chriſt: Wherefore I beſeech you think upon it, what a ſad condition it is to be at Sea without an anchor, your hearts would melt within you to ſee a ſhip driven with ſtorms upon the rocks, and no anchor to caſt out; yet this is the condition of many thouſands in the world, they are at ſea, and ready to ſplit upon the rocks, and no anchor of hope; O that the Lord would make many a heart ſenſible of it.

Secondly, As it is ſad to be without hope, ſo it is more ſad to have a deceitful hope; for the diſappointment of hope is the greateſt torment that *Uſe 2.*

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can befal a poor creature; better never to have hope, then to have hope fruſtrated, to be diſappointed; the diſappointment of hope proves ſhame and confuſion of face to men, *Job* 6.20. they were confounded becauſe they had hoped, they came thither, and were aſhamed, they were deceived of their expectation, and were confounded. Better never to have hope, then to be diſappointed of your hope: and in *Job* 11.20. the hope of a wicked man ſhall be as the giving up of the Ghoſt, it ſhall be gone in a moment; as a man in one moment he breaths forth his ſpirit, and gives up the ghoſt, ſo the hope of a wicked man ſoon periſheth. Now look to your hope, that you may not have ſuch hope as will be like the giving up of the ghoſt, examine your hope, ſee whether it be ſuch hope as the Apoſtle ſpeaketh of, that will be as an anchor to the ſoul, both ſure and ſtedfaſt; whence did your hope ariſe, I pray examine that, whether it was from your ſelves, or from Chriſt; if your hope be from any thing in your ſelves, it is hope that will not hold, it is not ſure and ſtedfaſt; examine what was the efficient cauſe of your hope, how was this hope begotten in you? Did you ſee that it was out of the hand of Chriſt, and that it was begotten in you by the mighty power of God? Did the Lord cauſe you to ſee that it was not poſſible that you ſhould create hope in your ſelves, til Chriſt come & beget hope in you? Know certainly, if it were not a hope of Chriſt's begetting, it is an anchor that will not hold. Again, examine what it was that faſtned your hope, Was it the word of the Lord that made you to hope, the ſure

word

word of promise? Was it the word of man, or the word of the Lord, if it were any thing but the word of the Lord that made you to hope, your hope will not hold. Examine also upon what ground your hope is cast, Is it cast upon the arm of flesh, or upon the arm of the Lord; what-ever hope is cast upon the arm of flesh will not hold. Examine also whether your hope be cast upon the free grace of God, or upon the things of the world, your prosperity in the world, there are thousands in the world that cast the anchor of their hope upon the mammon of this world, because God hath prospered them in the world, and given them abundance of these outward good things, therefore they hope that God loveth them, and will give them another world; but if your anchor of hope be cast upon your gold, or your great estate, and not upon the free grace of God, it will deceive you. Upon whatsoever it be cast beside God and Christ, it will not hold; if it be cast upon your duties, your desires, and good meanings, and endeavours, your prayers, and tears, your charity, if the anchor of your hope be cast upon these, it will not hold; yea, if it be cast upon your graces, your hope will not hold: for whatsoever is made the ground of hope beside Christ, is the arm of flesh, even grace, and the actings of grace in the soul, they become flesh, if made the ground of our hope. Now I beseech you look to your hope, for certainly the hope of most men is not of the right stamp, what-ever they pretend: How do many deceive themselves, God is not in all their thoughts, nor in any of their wayes, and yet have hope toward God. You say you have

hope

hope in God, and yet your hope doth not purifie your hearts, but as wicked as ever, walking in the wayes of your own heart, and satisfying your own lusts, what-ever these men pretend, they have not hope of the right stamp, their hope is but as the spiders web, or as the giving up of the ghost.

Use 3. Thirdly, Let me exhort you all to look after this saving lively hope, for it is that which will keep your hearts from breaking in the evil time, at one time or other the heart will break, if men have not this saving hope; therefore seek after this saving hope, for it will keep you up in the midst of storms, in the midst of evils, and establish you in the midst of good, it will do you good in a storm, and it will be useful to you in a calm; you can never take comfort in the good things you enjoy, and your hearts cannot be established in peace, if not grounded in hope; therefore look after this lively hope, this anchor of the soul; yea soul, wouldst thou dwell with God, and live neer God, and live upon him continually? O then cast the anchor of your hope in God, true hope will hold your souls close to him, that you shall not depart from him. Yea, would you have your hearts made more holy, purified, and sanctified, and get victory over your corruptions? O then seek after this saving hope; for that man that hath his hope cast on God, and Christ, that man is most free from corruption, and most active for God; true hope it will make you able to suffer, it will make you able to rejoyce in tribulation; why now, dost thou desire all this? why then seek after this lively hope.

But it may be you will say unto me; how shall we

we obtain this hope? I see it is exceeding useful, and of absolute necessity, how shall we come by it? where shall we have this anchor to stay our souls?

How to obtain true hope.

For answer. First, Look to the free grace of God in Christ for it, 'tis he that doth beget this grace of hope in his people; look to those tenders that free grace makes: God holds forth his self, and Son, and pardon, and life to poor creatures; Free grace makes a render of all this unto you, and therefore look to this free grace, that so you may have that hope which shall not be confounded and ashamed.

Secondly, Look to Christ for it especially, look to the resurrection of Christ; that place 1 *Pet.* 1. 3. *Blessed be God, and the Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* Christ is risen from the dead, he hath paid the debt, and brought in everlasting righteousness, and therefore look to the resurrection of Christ, for by eying that, this lively hope may be begotten in you.

Thirdly, Look to the promise, to the word of the Lord; the word of the Lord is written that you might have hope, *Rom.* 15. 4. *For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* The Scripture is written that we might believe, and in believing might have eternal life, and therefore consult with the word of the Lord. You that desire to have hope strengthned, look to the Word and promises, and behold the freeness of them, and the unchange-

changeableneſs of God in them. O ſtudy the Scripture much, and beg that the Spirit of the Lord may ſhine in them, and give you a ſight in them, and ſo this hope may be begotten in you.

Fourthly, Look to thoſe patterns and examples of free grace that the Lord ſet forth for you to look upon; the Apoſtle *Paul*, 1 Tim. 1. 16. ſaith, *He was a pattern to them which ſhould hereafter believe on him to life everlaſting*: That the Lord ſhould reconcile ſuch an enemy, and ſet his love upon him that was injurious to the Saints, one that thought he had ſinned ſo much as that he had outſinned mercy, yet ſaith he, I obtained grace, that might be a pattern of mercy; and therefore look to thoſe patterns of grace and mercy that the Lord hath ſet forth before you, that ſo you may be encouraged to come and hope in his mercy.

And to conclude all, do not go on deſperately any longer, and do not ſay as they ſaid, *Jer.* 2. 25. *But thou ſaidſt there is no hope; No, for I have loved ſtrangers, and after them will I go.* They reſolved to go on in the imaginations of their own heart, they ſaid there was no hope, and they would do evil as they had done. O let not this be the reſolution of any poor ſoul, for though you have no hope for the preſent, you are invited to come to Chriſt that you may have hope; The word of the Lord is come to you that you might have hope, and thoſe patterns of free grace are ſet before you, that you might have hope. O that the Lord would make you more intent in your ſpirits, in looking after this anchor of hope; What will you do another day, when ſtorms ariſe, and to have

no

no anchor? It will be a moſt ſad condition for a poor ſoul, to ſee it ſelf ready to ſplit, and to have no hope, no anchor to ſtay upon. O! who would venture to Sea without an anchor? If you have no anchor when ſtorms ariſe, you will be at your wits end. O that God betimes (before it be too late) would make you as wiſe for your ſouls, as you would be for your bodies.

FINIS.

Thomas Parker

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James Crowther

His Book

James Crowther

James Crowther